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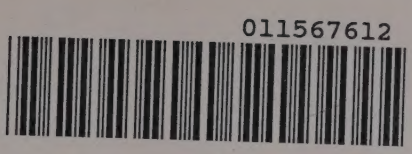

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THE
OXYRHYNCHUS PAPYRI
PART VIII

HUNT

THE EGYPT EXPLORATION FUND

EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

THE OXYRHYNCHUS PAPYRI

PART VIII

EDITED WITH TRANSLATIONS AND NOTES

BY

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WITH SEVEN PLATES

LONDON
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1911

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PREFACE

THE delay, for which I must beg the indulgence of subscribers, in the publication of this volume, is chiefly due to the lengthy preliminaries which were necessary for the production of two of the new classical texts, the *Meliambi* of Cercidas (**1082**) and the fragments of an anonymous Satyric drama (**1083**). Those papyri, with **1091–2**, are derived from the second of the large literary finds made in 1906 (cf. the *Archaeological Report* for that year, p. 12), which was at once more extensive, more scattered, and in worse condition than the first. Before any text from it could be dealt with, some thirty thousand pieces of various sizes had to be flattened and examined, a task which occupied several weeks of last year. Possibly some further small fragments may yet be identified; but the great bulk of the find, at any rate, has now been prepared for sorting and copying; and that serious additions will be made is a contingency not sufficiently probable to justify a further postponement.

In editing the new classical fragments (**1082–7**) I have once more enjoyed the great advantage of the assistance of Professor U. von Wilamowitz-Möllendorff, to whom I am deeply indebted, especially with regard to **1082** and **1086**. Professor U. Wilcken was again kind enough to look through the proof-sheets of the non-literary section and to contribute a number of valuable comments. Occasional suggestions received from other friends are recorded in connexion with the texts concerned. To all my helpers, including the Proof-reader of the University Press, I here return hearty thanks.

Another instalment of Oxyrhynchus papyri is designed for the next volume, which I hope to issue early in 1912.

ARTHUR S. HUNT.

QUEEN'S COLLEGE, OXFORD,
MAY, 1911.

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NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as that in Parts I–VII. Of the new literary texts, **1082–3** and **1086–7** are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style; **1088–9** are given in modern form only. In the others, and in the fragments of extant authors, the originals are reproduced except for division of words, capital initials in proper names, expansion of abbreviations, and supplements of lacunae. Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary documents are given in modern form with accentuation and punctuation. Abbreviations and symbols are resolved; additions and corrections are usually incorporated in the text and their occurrence is recorded in the critical apparatus, where also faults of orthography, &c., are corrected if they seemed likely to give rise to any difficulty. Iota adscript has been printed when so written, otherwise iota subscript is employed. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets ⟦ ⟧ a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri in this volume and in Parts I–VII, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically those adopted in the *Archiv für Papyrusforschung*, viz.:—

P. Amh. = The Amherst Papyri (Greek), Vols. I–II, by B. P. Grenfell and A. S. Hunt.

Archiv = *Archiv für Papyrusforschung*.

B. G. U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I–II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell; Vol. IV by H. I. Bell.

C. P. Herm. = Corpus Papyrorum Hermopolitanorum, Vol. I, by C. Wessely.
C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.
P. Cairo Cat. = Catalogue des Antiquités égyptiennes du Musée du Caire, Papyrus grecs d'époque byzantine, by J. Maspero.
P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.
P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli; Vol. II, by D. Comparetti.
P. Gen. = Les Papyrus de Genève, Vol. I, by J. Nicole.
P. Giessen = Griechische Papyri zu Giessen, Part 1, by E. Kornemann and O. Eger; Part 2, by P. M. Meyer.
P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.
P. Hamburg = Griechische Urkunden der Hamburger Stadtbibliothek, Part 1, by P. M. Meyer.
P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.
P. Klein. Form. = Griech. Papyrusurkunden kleineren Formats, Stud. Pal. iii and viii, by C. Wessely.
P. Leipzig = Griech. Urkunden der Papyrussammlung zu Leipzig, Vol. I, by L. Mitteis.
P. Leyden = Papyri Graeci Musei Antiquarii Lugduni-Batavi, by C. Leemans.
P. Oxy. = The Oxyrhynchus Papyri, Parts I–VI, by B. P. Grenfell and A. S. Hunt; Part VII, by A. S. Hunt.
P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.
P. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
P. Rylands = Catalogue of the Greek Papyri in the Rylands Library, Manchester, Vol. I, by A. S. Hunt.
P. Strassb. = Griech. Papyrus der K. Universitätsbibliothek zu Strassburg im Elsass, Vol. I, Parts 1–2, by F. Preisigke.
P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.
Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS.

1073. Old Latin Version of Genesis v–vi.

17 × 5·4 cm. Fourth century. Plate VI (verso).

A small fragment from Egypt of the Bible in the Vulgate has recently made its appearance at Aberdeen (Winstedt, *Class. Quarterly*, 1907, p. 266), and Oxyrhynchus now contributes the following specimen of the Old Latin version, a specimen which is not only more extensive but of much greater value, since the Old Latin is imperfectly known and the present text is for about half its contents the sole authority. It is written on a portion of a vellum leaf from a book in a well-formed uncial hand, which is probably not later than the fourth century. The ink is of a reddish-brown colour. As is common in early Latin MSS., the columns, of which there were no doubt two on each page, are narrow. Rulings were lightly made with a hard point. The text was divided up into rather short paragraphs, of which the first lines were made to protrude slightly into the left margin and are further rendered conspicuous by enlarged initial letters. A medial stop is occasionally employed, and points in the same position are placed before and after numerals; the first of the pair of points is, however, omitted when the numeral stands at the beginning of the line, and the second when at the end. It may be also noted that when representing a figure *d* has the minuscule not the uncial form. Contractions and abbreviations were sparingly used. *m* at the end of a line is sometimes denoted by an over-written horizontal stroke with a dot beneath it; since the regular purpose of this dot was to distinguish *m* from *n*, it may be inferred that *n* in the same position was also represented by the horizontal stroke, though no actual example is preserved. *dominus deus* appears as *dn̄s ds̄* in l. 31. Traube considered the former of these contractions to be not older than the fifth century

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(*Nomina Sacra*, p. 167), but pending fuller evidence the script is a better criterion of the date of this codex than the occurrence of a particular compendium.

Textually the fragment is of considerable interest. As has been already stated, several of the verses here preserved are not otherwise extant in the Old Latin version, though since they tend to follow a definite formula they could to some extent be correctly reconstructed. Others among them were already known from patristic citations, with which, however, the new witness does not always coincide. Minor divergences may easily be attributed to inexact quotation; but some of the peculiar readings of this manuscript point rather to a different recension, of which a prominent characteristic may have been its closeness to the Greek; cf. ll. 28–30 and the note. A variant noted by Augustine makes its appearance in l. 46. *Sp]eciosae* in l. 48, in the light of a comment by the same Father (cf. note *ad loc.*), looks very like an interpolated gloss.

Recto.

genuit Se[th anni ·dcc v. 4.
et genu[it filios et fili
as et fu[e]run[t omnes 5
dies Adae quo[s vixit
annis ·dcccc[xxx· et
mortuus est [vixit autē 6
Seth annis ·d[cv· et ge
nuit Enos· et [vixit 7
Seth· postqua[m genuit
[*A*]*enos annis ·[dcccvii· et*
genuit filios [et filias
et fuerunt o[mnes di 8
es Seth· ann[i ·dccccxii
et mortuus [est
Et vixit Aeno[s annis ·xc 9
et genuit Cą[inan et vi 10
xit Aenos pos[tquam
genuit Caina[n annis
dccxv· et ge[nuit filios
et filias et fue[runt om 11
nes dies Aen[os annis
dccccv· et m[ortuus est

Verso. Plate VI.

[*men eiu*]*s Noe dicens* v. 29
[*iste requies*]*cere faciet*
[*nos ab o*]*pęr*[*ib*]*us nostris*
[*et tristī*]*tiis manum nos*
[*traru*]*m et a terra cui*
[*maled*]*ixit Dn̄s Dō· et vi* 30
[*xit La*]*mech annis ·dlxv*
[*et gen*]*uit filios et filias*
[*et fuer*]*unt omnes dies* 31
[*quos v*]*ixit Lamech*
[*anni ·*]*dccliii· et mor*[*tu*
[*us est*]
[*Et fuit N*]*oe annorum* vi. 1
[*quinge*]*ntorum et ge*
[*nuit N*]*oe tres filios·*
[*Sem Cha*]*m Iapeth*
[*Et factu*]*m est postquā*
[*coeper*]*unt homines*
[*multi fie*]*ri super terrā*
[*et filiae*] *natae sunt eis*
[*videnṭ*]*es autem filii* 2
[*Dī filias*] *hominum*

	Et vixit Caina[n annis ·lxx	12		*[quia sp]eciosae sunt*
	et genuit M[aleleel			*[sumpse]runt sibi uxo*
25	*et vixit Cain'[an*	13	50	*[res ex o]mnibus quas*
	. . . . .			. . . . .

1. This verse is preserved in Jerome, *Quaest. Hebr. in Gen.* 313, where *septingenti anni* is written; cf. ll. 12–14, note.

3–6. Verse 5 is not extant elsewhere. For *Adae* cf. e. g. Gen. ii. 16 *pracepit Dominus Deus Adae* (from Augustine). Jerome in verse 4 has *dies Adam*. *annis* should be *anni*.

6–7 = Augustine, *De Civ. Dei*, xv. 15. Augustine has *quinque et ducentos annos*, but the ablative is attested in verses 3 (Hilary) and 25 (Jerome) and is no doubt correct; cf. l. 10.

8–11. Verse 7 as far as *dcccvii* is preserved only here; Augustine, *l. c.*, gives *et genuit . . . filias*.

12–14 = Augustine, *l. c.*, where *duodecim et nongenti anni* is given; cf. note on l. 1.

15–25. These five verses are not found elsewhere.

26 sqq. The verse is extant in Jerome, *Quaest. Hebr.* 314, and part of it in Ambrose, *De Noe et Arca*, 1. 2 (227 d). The former has *iste requiescere nos faciet*, the latter *hic faciet nos requiescere*. It is useless to attempt to decide whether *iste* or *hic* stood in our MS.; οὗτος is the Greek.

28–30. Jerome, *l. c.*, has *ab operibus nostris*, Ambrose, *l. c.*, omits *nostris* and continues *et a tristitia et a terra*; the Greek is ἀπὸ τῶν ἔργων ἡμῶν καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν. It is noteworthy that *manu(u)m nos[traru]m*, which is absent in Ambrose's version, appears in our MS. as the equivalent of τῶν χειρῶν ἡμῶν, and that the preceding word is not *tristitia*. What replaced *tristitia* is, however, doubtful. In l. 28 either *ab o]per[ib]us* or *a la]bor[ib]us* can be read, but the former seems preferable both in itself and on account of the patristic evidence. If *a la]bor[ib]us* were substituted, *operibus* would be available for the next line (cf. the Vulgate *ab operibus et laboribus manuum nostrarum*, and *]bus* is a possible reading; but it is unconvincing, and *]tiis* is really more suitable. *tristi]tiis* would be a literal rendering of τῶν λυπῶν; the difficulty is that *[et tristi]tiis* is a longer supplement than is expected in the lacuna. Perhaps *tristiis* was written, by a lipography; but *i* and *t* are both narrow letters and on the whole the reading suggested seems to be the least objectionable, though it is adopted with no great confidence. At the end of l. 29 *os* was written as a monogram, the *o* being utilized as the lower curve of the *s*.

31–41. Verses 30 and 31 of chap. v and the first part of verse 1 in the next chapter are found here only. In verse 31 there is nothing corresponding to μετὰ τὸ γεννῆσαι αὐτὸν τὸν Νῶε, and *postquam genuit Noe* must have dropped out. If the length of the lines were the same in the archetype as in this copy, *postquam . . . Noe* would just about have filled one line.

42 sqq. = Augustine, *De Civ. Dei*, xv. 23.

45. *eis*: so Tertullian, *De Vel. Virg.* 7, where also *cum coepissent* appears for *postquam coeperunt* and *plures* for *multi*; Augustine, *l. c.*, has *illis*. In l. 44 *multi* suits the space much better than *plures*.

46. *[videni]es*: so Augustine, *l. c.*, and Jerome, *Quaest. Hebr.* 314; *conspicati* Tertullian, *l. c.*

filii: so Jerome and Tertullian, *ll. cc.*; *angeli* Augustine, *l. c.*, remarking *LXX quidem interpretes et angelos Dei dixerunt istos et filios Dei; quod quidem non omnes codices habent, nam quidam nisi filios Dei non habent*; cf. Aug. *Quaest. in Heptateuch.* i. 3 *quamvis non-*

nulli et Latini et Graeci codices non angelos habeant sed filios Dei. *vioi* has considerable support both in MSS. and the versions and citations.

48. *sp]eciosae*: *bonae* Augustine and Jerome, *ll. cc.*, *pulchrae* Tertullian, *l. c.* Cf. Aug. *l. c. bonas, id est pulchras. consuetudo quippe Scripturae huius est etiam speciosos corpore bonos vocare.* The Greek is καλαί.

sunt: so Augustine and Jerome, *ll. cc.*; *essent* Tertullian, *l. c.*

49. Either [*sumpse*]*runt* (Augustine, *l. c.*) or [*accepe*]*runt* (Tertullian, *l. c.*) is possible.

1074. Exodus xxxi, xxxii.

2·7 × 5·1 cm. Third century. Plate I (recto).

The following fragment of the book of Exodus in the version of the Septuagint is of insignificant size but is probably older than any of the known MSS. of that book, with the possible exception of **1075**, which is of about the same period. **1074** is written in a neat round hand, displaying some tendency towards cursive forms, among which the κ is the most pronounced. This hand could not be referred to a time later than the reign of Diocletian, and might well be placed quite at the beginning of the third century or even earlier. The fragment may thus be reckoned with **1**, **2**, **208**, and **656** as one of the most ancient examples of the papyrus codex that have been preserved. A high stop is the only lectional sign occurring.

The character of the text cannot be gauged from so small a sample. Agreements with AM against B are noticeable in ll. 2 and 7.

Recto. Plate I.

. . . . . .

[τιν] π̣[αρ εμοι και εν υμιν εις τας γενεας υμων ινα γνω xxxi. 13
τε οτι εγω $\overline{\text{Κς}}$ ο αγια[ζων υμας και φυλαξεσθε το σαβ 14
βατον οτι αγιον του[το εστιν $\overline{\text{Κυ}}$ υμιν ο βεβηλων αυτο
θανατω θανατωθ[ησεται πας ος ποιησει εν αυτω ερ
γον εξολεθ[ρευθησεται

. . . . . .

Verso.

. . . . . .

] . [. . . . . xxxii. 7
[ηνομησεν γαρ] ο λαος σου ους εξηγα

[γες εκ γης Αιγυπτου παρ]εβησαν ταχυ εκ της 8
[οδου ης ενετειλω αυτοις]· εποιησαν αυτοις
[μοσχον και προσκεκυνηκασι]ν αυτω· και
. . . . . .

2. το σαβ]βατον: so AM; τα σαββατα B. In l. 3 A has εσται for τουτο εστιν Κυριου.
6–7. The vestige of a letter remaining in l. 6 is insufficient to determine whether the papyrus placed το ταχος εντευθεν before (B) or after (AM) καταβηθι. ους: so AM; ον B.
9. αυτοις: so n (Holmes 75 = Bodl. Univ. Coll. 52); εαυτοις BAM.

1075. EXODUS xl.

15·1 × 9·8 cm. Third century. Plate I.

This fragment containing the conclusion of the book of Exodus is, like **1074**, remarkable for its early date. The MS. was in the form of a roll, not a book, and the sloping uncial hand does not seem to be later than the third century. N is sometimes given the cursive form with a nearly horizontal cross-bar. A stop in the high position apparently occurs in l. 8. Κύριος is abbreviated in the usual way, but not υἱοί (l. 15) or Ἰσραήλ (ll. 15, 21). On the verso is **1079**, which may itself have been written in the third century.

The text, which is of a 'mixed' type, is of some interest. It shows an agreement with BG against AFM in l. 1, but on the other hand two agreements with AFGM against B in ll. 13–14 and 18. In l. 4 ὡς δέ we obtain very ancient testimony to a reading otherwise dependent on mediaeval authority (cf. e.g. **656**, **847**, **1007**, and **1078**). A new variant is found in l. 10.

. . . . . .
[κε παρα] τ̣[ας θυρας της σκηνης xl. 26
και [εστ]ησε[ν τη]ν̣ [αυλην κυκλω 27
της σ[κ]ηνης και το[υ θυσιαστηρι
ου ως δε συνετ[ελεσεν Μωυσης
5 παντα τα εργα [και εκαλυψεν 28
η νεφελη την [σκηνην του μαρ
τυριου και δοξ[ης $\overline{Κυ}$ επλησ
τη η σκηνης· και ουκ η̣δυ̣[νασθη 29
Μωυσης εισελθ[ει]ν εις τη[ν
10 σκηνην του μαρτυριου επ[ε

[σ]κιασε γαρ επ αυτην η νεφελ[η
και δοξης $\overline{Κυ}$ επλησθη η σκη
νη ηνικα δε ανεβη η νεφ[ε 30
λη απο της σκηνης ανεζευ
γνυσαν οι υιοι Ἰσραηλ συν [τη
απαρτια αυτων [ει] δε μη [ανε 31
βη η νεφελη ου[κ] ανεζ[ευγνυ
σαν εως της ημερας ἡς [ανεβη
νεφελη γαρ ην επι της [σκηνης 32
ημερας και πυρ η[ν] ε[π αυτης
νυκτος εναντιον [παντος Ισρα
ηλ εν πασαις ταις αν[αζυγαις
αυτων > > >

ἝξοδοςἜ

1. After σκηνης AFM add του μαρτυριου.

2–3. A^a omits και . . . θυσιαστηριου.

4. ως δε: so the cursive w (Athens, Bibl. Nat. 44); cf. the Lyons Octateuch *cum autem consummaret*; και other MSS.

7–8. l. επλησθη η σκηνη. At the end of l. 8 either ηδυ[νασθη or ηδυ[νηθη (AFM) makes a rather long supplement.

10. επ[εσ]κιασε γαρ is peculiar to the papyrus; οτι επεσκιαζεν MSS., though the cursive r (Holmes 129=Rome, Vat. Gr. 1252) has επεσκιασεν and x (Brit. Mus. Curzon 66) εσκιασεν: cf. Arm. Boh. Eth. Lyons Oct. *obumbravit*.

12. επλησθη: ενεπλησθη F.

13–14. δε: so g (Par. Reg. Gr. 5) w and Cyril of Alexandria; δ αν others.

η . . . σκηνης: so AFGM; απο της σκηνης η νεφελη B.

18. της: so AFGM; om. B. After ανεβη BAFM add η νεφελη, which is omitted as in the papyrus by G, several cursives (including x), Aeth. Syr.

24. εξοδος is the subscription in BFGM; A adds των υιων Ι(σρα)ηλ εξ Αιγυπτου.

1076. New Recension of Tobit ii.

9·5 × 13·9 cm. Sixth century.

A fragment of the book of Tobit, in a text not otherwise extant. Of the Greek version of this popular apocryphon there are two main texts, the one represented by the Vatican and Alexandrine codices (BA), the other by the codex Sinaiticus (ℵ), the latter being the longer, though this greater length is due more to verbosity of style than to the incorporation of fresh matter. On

the question which is the earlier critics are still divided. Besides these two, however, for chaps. vi. 9—xiii. 8, there is found in three cursives a third Greek recension, which may be said to occupy an intermediate position between BA and ℵ; from chap. viii onwards this text agrees closely with the Syriac.

Now the present fragment from the second chapter is clearly to be distinguished from BA on the one hand and ℵ on the other; the obvious question then arises, Can it belong to the third recension partially preserved in the cursives (C)? This view appears to be highly probable. The relation of **1076** and C to BA and ℵ respectively is closely similar. Both **1076** and C belong to the ℵ type, but are more concise, while at the same time they occasionally add points of their own. In ii. 3, for instance, the elaborate forms of address in ℵ disappear in **1076**, just as in vi. 11 they are omitted in C (cf. note on l. 15). On the other hand, the insertion of *καὶ ἀπώλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ* in **1076** 32–5 (ii. 8) has parallels in C, e.g. in vi. 15 the addition of *ἀπὸ τοῦ πνεύματος τοῦ ἀκαθάρτου* and *φιλεῖ αὐτήν*. These like characteristics strongly suggest a common origin; and corroborative evidence for this theory is supplied by the Old Latin version. A peculiarity of that version is that while generally following ℵ it occasionally reflects C. Thus in vi. 15 *hoc daemonium* corresponds to *ἀπὸ τοῦ πνεύματος τοῦ ἀκαθάρτου* and *diligit eam* to *φιλεῖ αὐτήν*. It therefore seems highly significant that just in the same way in ii. 8 the Old Latin alone of the versions reproduces the phrase *καὶ ἀπώλεσεν πάντα τὰ ὑπάρχοντα αὐτοῦ* of **1076** with *et perdidit substantiam suam.*

The fragment consists of the lower part of a vellum leaf, on which the text was written in two columns in carefully formed, large round uncials, which may date from the sixth century. Hands of a similar type on papyrus are shown e.g. in Amh. II, Plate 24. One side of the leaf has shrivelled, with the consequence that the letters are here considerably reduced from their original size. The ink is of the brown colour commonly found in the Byzantine period. Rulings were made in the usual way with a hard point, which has left a dark mark upon the surface. Punctuation was effected by dots in the medial position, accompanied by a short blank space; in l. 30 the dot was omitted or has disappeared. A new section is indicated by a marginal sign at l. 11. Small curved marks resembling circumflex accents do duty for rough breathings (ll. 5, 22) as well as diaereses (ll. 34, 36).

Verso.

Col. i.		Col. ii.
. . . .		. . . .
λα. ειπα	ii. 2	10 σθαι σε ≻—

Τωβια τω
υἱῶ μου.
βαδιζε και
αγαγε ὸν ε
αν ευρης
εκ των αδελ
φων ημῶ
πτωχων

ζ και επορευ ii. 3
θη Τωβιας
και ανεστρε
ψας ειπεν
μοι. ιδου
εἷς των
απο του ε
θνους ημῶ

Recto.

Col. i.

. . . .
και ηρα αυτō ii. 4
εκ της πλα
τειας εις
ἓν των οι
κηματων
μεχρι δυεῖ
τον ηλιον
και θαπτω
αυτον[.] και 5

Col. ii.

. . .
εκινδυνευ ii. 8
σεν αποθα
νειν και
απεδρα.
και απωλε
σεν παντα
τα ὑπαρχο[ν
τα αυτου
και ἰδου

For the purpose of comparison it will be convenient to give the new text with the corresponding portions of the two extant Greek versions in parallel columns :—

1076.	B.	ℵ.
ii. 2 πολ]λά, εἶπα Τωβίᾳ τῷ υἱῷ μου Βάδιζε καὶ ἄγαγε ὃν ἐὰν εὕρῃς ἐκ τῶν ἀδελφῶν ἡμῶν πτωχῶν	πολλά, καὶ εἶπα τῷ υἱῷ μου Βάδισον καὶ ἄγαγε ὃν ἐὰν εὕρῃς τῶν ἀδελφῶν ἡμῶν ἐνδεῆ	πλείονα, καὶ εἶπα τῷ Τωβείᾳ τῷ υἱῷ μου Παιδίον, βάδιζε καὶ ὃν ἂν εὕρῃς πτωχὸν τῶν ἀδελφῶν ἡμῶν . . . καὶ ἄγαγε
ii. 3 παραγενέ]σθαι σε. καὶ ἐπορεύθη Τωβίας καὶ ἀναστρέψας εἶπέν μοι Ἰδοὺ	καὶ ἐλθὼν εἶπεν Πάτερ, εἷς ἐκ τοῦ	σε ἐλθεῖν. καὶ ἐπορεύθη Τωβίας ζητῆσαί τινα πτωχὸν τῶν ἀδελφῶν ἡμῶν καὶ

εἷς τῶν ἀπὸ τοῦ ἔθνους ἡμῶν	*γένους ἡμῶν*	*ἐπιστρέψας λέγει Πάτερ. καὶ εἶπα αὐτῷ Ἰδοὺ ἐγώ, παιδίον. καὶ ἀποκριθεὶς εἶπεν Πάτερ, ἰδοὺ εἷς ἐκ τοῦ ἔθνους ἡμῶν*
ii. 4 *καὶ ἦρα αὐτὸν ἐκ τῆς πλατείας εἰς ἓν τῶν οἰκημάτων μέχρι δύειν τὸν ἥλιον καὶ θάπτω αὐτόν. καὶ*	*ἀνειλόμην αὐτὸν εἴς τι οἴκημα ἕως οὗ ἔδυ ὁ ἥλιος. καὶ*	*καὶ ἀναιροῦμαι αὐτὸν ἐκ τῆς πλατείας καὶ εἰς ἓν τῶν οἰκιδίων ἔθηκα μέχρι τοῦ τὸν ἥλιον δύειν καὶ θάψω αὐτόν.*
ii. 8 *ἐκινδύνευσεν ἀποθανεῖν καὶ ἀπέδρα καὶ ἀπώλεσεν πάντα τὰ ὑπάρχο[ν]τα αὐτοῦ, καὶ ἰδοὺ*	*(Οὐκέτι φοβεῖται φονευθῆναι περὶ τοῦ πράγματος τούτου·) καὶ ἀπέδρα, καὶ ἰδοὺ*	*(Οὐ φοβεῖται οὐκέτι ; ἤδη γὰρ) ἐπεζητήθην τοῦ φονευθῆναι περὶ τοῦ πράγματος τούτου· καὶ ἀπέδρα, καὶ πάλιν ἰδοὺ*

The old Latin runs as follows :—

(2) *complura, et dixi Thobiae filio meo Vade et adduc quemcunque pauperem inveneris ex fratribus nostris*

(3) *venias. et abiit Thobias quaerere aliquem pauperem captivum ex fratribus nostris, et reversus dixit mihi Pater; et ego dixi Quid est fili? et ait mihi Ecce unus ex fratribus nostris*

(4) *et sustuli illum de platea in domum apud me, donec sol occideret, ut illum sepelirem. et*

(8) (*quomodo non timet hic homo? iam enim*) *inquisitus est huius rei causa ut occideretur, et fugit et perdidit substantiam suam et iterum . . .* The words *et perdidit substantiam suam* occur in Cod. Par. Reg. 3654, but are omitted in the St. Germain MS. and by Lucifer of Calaris who quotes the passage.

7–9. *εκ . . . πτωχων* : Dr. Charles informs me that the Aethiopic (Dillmann, *Vet. Test. Aeth.* v) shows the same construction.

11. For the marginal sign marking a new paragraph or section cf. e.g. **851.** 1, **1011.** 233.

15. Cf. the passage in vi. 11, where the similar verbiage of ℵ *λέγει Ῥαφαὴλ τῷ παιδαρίῳ Τωβεία ἀδελφέ. καὶ εἶπεν αὐτῷ Ἰδοὺ ἐγώ. καὶ εἶπεν αὐτῷ* is altogether omitted in C, which simply has *εἶπεν ὁ ἄγγελος*. Even B is there fuller, *εἶπεν ὁ ἄγγελος τῷ παιδαρίῳ Ἀδελφέ . . .*; it will be noticed that in the present verse also B retains the vocative *Πάτερ*, which **1076** discards.

26. Dr. Charles points out that this resolution of an infinitive into a finite verb (cf. ℵ *θάψω*) is a common Hebraism and may be taken as a sign of translation from a Hebrew or Aramaic original. Nöldeke, in *Monatsb. d. K. Akad. d. Wissensch. z. Berlin*, 1879, pp. 45sqq., maintained that the original language was Greek, but there are not a few arguments on the other side; see the evidence adduced by Marshall in Hastings, *Dict. of the Bible*, iv. p. 788.

1077. Amulet: St. Matthew's Gospel iv.

6 × 11·1 cm. Sixth century. Plate I.

This curious relic contains verses 23–4 (both, but especially the latter, reduced by omissions) of the fourth chapter of St. Matthew, written out most probably as an amulet. Verse 23 'And Jesus went about all Galilee', &c., is preceded by the title 'The gospel of healing according to Matthew'; cf. *Berliner Klassikertexte*, VI. vii. 1. 17–20, where this same twenty-third verse is incorporated in an amulet containing the opening words of the four gospels besides other biblical citations, and 1151. In the present case the words are inscribed on an oblong piece of thin vellum in five columns, and are so arranged as to assume the form of a series of small crosses, which in the first and last column are emphasized by a surrounding border. Each column contains three such crosses except the central one, where in the place of the second cross a human bust has been roughly drawn. A further attempt at ornament has been made by cutting out small rectangles between the columns and by notching the edges in such a way that the spaces on which the crosses stand are given on octagonal shape. The disposition is not quite symmetrical, for the first cross has a line more and the last a line less than the others. The date may be as late as the sixth century.

Col. i.	Col. ii.	Col. iii.	Col. iv.	Col. v.
ϊα	δα	ων	λα	προσ
μα	σκω̄	πα	κιᾱ	ηνεν
τικον ευ	και κη	σαν νοσο̄	εν τω λα	καν αυ
αγγελιο̄	ρυσ	και	ω ⸗	τω
κα	σω̄	πα	α	τουσ
τα	—	—	—	
Ματ	το		πηλ	κα
θαι	ευ		θεν	κωσ
ον ⸗ περι	αγγελι		η ακοη	εχοντασ
ηγεν	ον		αυ	και
ο Ις	τησ		του	εθε
	—		—	

	ολη̄		βα		σαν		εις		ρα
	τη̄		σει		νο		ολη̄		πευ
	Γαλιλε		λειας κ		σον κ πα		την Συρι		σεν αυτους
15	αν	30	θερα	40	σαν	55	αν	70	ο Ῑς̄
	δι		πευ		μα		και		—

11. ο Ι(ησου)ς: so ℵCD, after Γαλιλαιαν EKM, &c., T(extus)–R(eceptus); om. B, W(estcott)–H(ort).

12–15. ολην την Γαλιλ⟨αι⟩αν: so ℵ^{b}DEKM, &c., T–R; εν ολη (om. ℵ*) τη Γαλιλαια ℵ*BC, W–H.

16–18. εν ταις συναγωγαις αυτων is omitted after διδασκων.

38–40. The dittography of νοσον κ(αι) πασαν was no doubt due to the recurrence of πασαν.

46–8. απηλθεν: so BDEKM, &c., T–R, W–H; εξηλθεν ℵC.

53. ολην: πασαν ℵ.

61. τους: παντας τους MSS.

64. After εχοντας the ordinary text continues ποικίλαις νόσοις καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς.

70. ο Ι(ησου)ς: om. MSS.

1078. Epistle to the Hebrews ix.

14·2 × 8·4 cm. . . . Fourth century.

Part of a leaf from a papyrus book, containing a few verses from the ninth chapter of the Epistle to the Hebrews. Only five lines are missing between the end of one page and the beginning of the next, whence the height of the inscribed surface can be estimated at about 19 cm., and it is clear that the leaf was nearly square in shape. The hand is of the same type as **850** (Part VI, Plate 1: fourth century?); the letters in **1078** are larger and coarser, but in formation so closely resemble those of **850** that it is difficult to avoid the conclusion that the two texts are the work of the same scribe. A mark of elision occurs in l. 2 and the same sign is used after a final ξ; there is also one instance of a rough breathing (l. 15). But the chief feature of interest is the system of punctuation by means of double dots, which had already been found in **657**, another early papyrus of this Epistle, and was believed by Blass to confirm his view of the metrical structure of the work; cf. *Lit. Zentralbl.*, 1904, 928. In the two places where the colon is preserved it stands at the end of a verse, but there is some reason to think that it was not confined to that position; cf. notes on ll. 19 and 21. A single medial stop is used in l. 20. So far as can be gathered from these slight

remains, the text had less than 657 in common with the Claromontanus (D). A notable reading is found in l. 7, where a variant known from two cursives has apparently been interlineated.

Recto.

. . . . . .

δ̣ια δε [του] ι̣[δ]ι̣[ο]υ [αιματος εισηλθεν ix. 12
εφ᾽ απαξ̄ εις τα αγι[α αιωνιαν λυτρωσιν
ευραμενος : ει γ[αρ το αιμα ταυρων και 13
ταυρων και σπ[οδος δαμαλεως
ραντιζουσα τους [κεκοινωμενους
αγιαζει προς τη[ν της σαρκος καθαροτητα
λλ
[π]οσῳ̣ [μα]λ̣[λ]ον τ[ο αιμα του χῡ ος δια 14
πν̄[ος αιων]ιου [εαυτον προσηνεγ
[κεν αμωμον τ]ῳ̣ θ̣[ω̄ καθαριει την
[συ]ν[ειδησιν η]μω[ν

. . . . . .

Verso.

. . . . . .

οι κεκλημ]ε[νοι τ]ης αι[ω ix. 15
[νιου κληρονομια]ς : οπου γαρ διαθηκη [16
[θανατον αναγκη φ]ερεσθαι του διαθε [
[μενου διαθηκη γαρ] επι νεκροις βεβαια [17
[επι μη τοτε ισχυι οτε] ζη ὅ διαθεμενος [
[οθεν ουδε η πρωτη χ]ωρις αιματος ε̣ν̣ [18
[κεκαινισται λαληθ]εισης γαρ πασης [19
[εντολης κατα τον νο]μον [υπο Μωυ]σεω[ς
[παντι τω λαω : λαβω]ν τ[ο αιμα τ]ων [
[μοσχων και των τραγω]ν. μ[ετα υδα]τος [
[και εριου κοκκινου και υ]σσ[ωπου :] αυ[το

. . . . . .

2. αγι[α : Blass adds των αγιων, with P.
3. ευραμενος : so BℵA ; ευρομενος D.
τραγων και] ταυρων : so BℵAD, W–H ; ταυρων και τραγων KLP, T–R.

7. In the insertion above the line is probably to be recognized the variant found in the cursives 14 and 17 *πολλω*. It may be due to the same hand as the body of the text; whether the *σ* of *ποσω* was cancelled or not cannot be certainly determined. But the decipherment is doubtful, the first supposed *λ* being of a curiously rounded shape.

8. *αιων]ιου* (B ℵ*AD^{c}E) suits the space better than *αγ]ιου* (ℵ^{c}D*).

10. It is of course impossible to say whether the papyrus had *ημων* (AD*) or *υμων* (ℵD^{c}E).

15. *τοτε*: or *ποτε*, with ℵ^{c}AD^{c}E.

16. Evidently *διαθηκη* did not follow *πρωτη* as in D*E*.

18. *τον* (so ℵ^{c}ACD: om. ℵ*D^{c}E) is required before *νομον* in order to fill up the lacuna, unless *της* be inserted before *εντολης*, as in D*, with which MS. the papyrus shows no tendency to agree.

19. The colon after *λαω* is conjectural, but without it the supplement is rather shorter than would be expected from a comparison of the preceding and following lines; cf. l. 21, note.

20. ℵ^{c}KL omit *και των τραγων*, and so Blass.

21. A colon after *υ]σσ[ωπου* is again desirable to fill the space. I had already inserted it both here and in l. 19 before noticing that Blass makes a metrical division at *ὑσσώπου* and *λαῷ*. But the colon does not always occur at his divisions; it is absent after *ταυρων* in l. 4 and *αγιαζει* in l. 6.

1079. Revelation i.

15·1 × 9·8 cm. Late third or fourth century.

The verso of the roll containing the book of Exodus (**1075**) was utilized for a copy of the Apocalypse, the writing travelling in the contrary direction, and the end of the one work thus coinciding with the commencement of the other. The script is a clear, medium-sized cursive, upright and heavily formed, which should perhaps be attributed to the fourth rather than to the third century, though the latter is not at all impossible. Both a high and medial point were used for purposes of punctuation. *Ἰησοῦς Χριστός* is written *ῑ̅η̅ χ̅ρ̅*, a form of abbreviation which is unusual in literary texts but is found in inscriptions; cf. Traube, *Nomina Sacra*, pp. 115–16. *θεός* is contracted in the ordinary way, but not *πατήρ* (l. 12).

Textually the papyrus shows little consistency; it has, however, two agreements with the Codex Alexandrinus against the other two chief uncials (ll. 11 and 14), while supporting none of the peculiar variants of B or ℵ.

. . . . . .

[*Ιωαννης τα]ι̣ς̣ επτα*] *εκ*[*κλησ*]*ιαις* i. 4

[*ταις εν τη*] *Ασια χαρις ὑμειν και ειρη*

[νη απο ο ων] και ο ην και ο ερχομε
[νος και απο τ]ων επτα πνευμα
[των α] εν[ω]πιον του θρονου αυ
[τ]ου· και απο $\overline{\text{Ιη}}$ $\overline{\text{Χρ}}$ ο μαρτυς ο πι 5
στος ο πρωτοτοκος των νεκρω̄
και ο αρχων των βασιλεων της γης
τω αγαπωντι ημας και λυσαντι η
[μ]ας εκ των αμαρτιων ημων εν
[τ]ω αιματι αυτου και εποιησεν ημ[ι 6
ω
[βα]σ[ιλ]ειαν ϊερεις του θ[[υ]]ω και π[α]τρι
[αυτο]υ. αυτω το κρατος και η δοξα
[εις το]υς αιωνας αμην ϊδου 7
[ερχε]ται μετα των νεφελων
[και οψε]ται αυτον πας οφθαλ
[μος και ο]ιτινες αυτον εξε

5. *α* (BC) suits the space better than *των* (ℵA).
9. *λυσαντι*: so ℵAC, W–H; *λουσαντι* B, T–R. ℵ* omits the following *ημας*.
10. *εκ*: so ℵAC, W–H; *απο* B, T–R.
ημων: so BℵC; om. A.
11. *ημ[ι]ν* is assured by the remains of the stroke above the line representing the final *ν*. *ημιν* is the reading of A, *ημας* that of ℵB, W–H, T–R; *ημων* C. *ποιησαντι* for *επ.* B.
12. [*βα*]*σ*[*ιλ*]*ειαν*: so ℵ*AC, W–H; *βασιλειον* B, *βασιλεις και* P, T–R.
τω θ(*ε*)*ω*: this is the reading of the MSS. The scribe first wrote *του θ*(*εο*)*υ*, but altered it before proceeding with the line; he did not delete the *ου* of *του*.
13. *η δοξα και το κρατος* MSS.
14. *το*]*υς αιωνας*: so A, W–H; *τους αιωνας των αιωνων* Bℵ (*τον αιωνα* ℵ*) C, T–R.
16. *οψε*]*ται*: so BAC; *οψονται* (ℵ) is unsuited to the size of the lacuna.
17. *αυτον*: om. ℵ*.

1080. Revelation iii, iv.

9·5 × 7·8 cm. Fourth century. Plate I (recto).

A practically complete leaf from a vellum codex of the Apocalypse. The two pages are numbered in the outside upper corner 33 and 34 respectively, from which it is clear that the MS. began with the book of Revelation unpreceded by another work. Indeed, the dimensions of the leaf would not be well

suited to lengthy matter, unless the script was very small, which is here not the case. Books of these miniature proportions, of which other examples are **842**, **1010**, **1096**, and P. Rylands 28, seem to have been designed for carrying in the pocket. The hand is a good-sized upright uncial, fairly regular and having a certain amount of ornamental finish; it may date from the fourth century. Marks of elision and a sign of similar form to separate two mutes were added by the original scribe; a rough breathing (if it be a rough breathing) in l. 12 is due to the corrector who has introduced several textual alterations. No stops occur, and instead a short blank space marks a pause (ll. 2, 6, 14, 19). Some of the usual contractions appear, $\overline{ουνος}$ among them, though the word is written at length in l. 19. The text is usually in agreement with B, but seems to have been rather inaccurately copied; a substitution of a reading of ℵ for that of BA is noticeable in l. 1.

Recto. Plate I.

λγ

σον
ω ζηλω[[ε]] ουν και μετα iii. 19
νοησον ϊδου εστηκα επι 20
την θυραν και Τ εισελευσο
μαι προς αυτον και δει
πνησω μετ αυτου και αυ
τος μετ' εμου ο νεικων 21
δωσω αυτω καθεισαι
μετ εμου ε[ν] τω θρον[ω μ]ου
[σ
ως καγω [[ν]]ενεικη[[κ]][α
και [[κ]]εκαθισα μετα τ[ο]υ
πρς μου εν τω θρονω
αυτου ὁ εχων ους ακου 22
[σατ]ω τι το πνα λεγει
ταις εκκλησιαις μετα iv. 1
] κρουω ε[α]ν τ[ις] ακου[ση της
[φων]ης μ[ου και ανοιξη την θυραν και

Verso.

λδ

ταυτα ϊδον και ϊδου θυ
ρα ανεωγμενη εν
τω ουρανω και η φω
νη η πρωτη ην ηκουσα
ως σαλπιγ'γος λαλουσης
μετ' εμου λεγων αναβα
ωδε και δειξω σοι α δει
[γε]νεσθα[ι μ]ετα ταυτα 2
κ]αι [ευ]θεως εγ[ε]νομην εν
[. .] πνι κα[ι] ιδου [θ]ρο
νος εκειτο [ε]ν τω ουνω
και επι το[ν] θρονον κα
θημενον και ο καθ[η
μενος ομοιος ορασει
επι τον θρο[νον

1. ζηλευε (BAC, W–H) was the original reading, for which ζηλωσον (ℵ, T–R) was subsequently substituted.

3. The omission of the words κρουω . . . και, which have been supplied at the bottom of the column by the original scribe, was due to the recurrence of θυραν και; cf. note on

l. 16. A sign of the usual form marks the place where the omission occurred; the symbol at l. 15 above *κρουω* is of a different shape.

8. *μου*, which was originally omitted, was inserted by another hand; the addition is in accordance with the MSS.

9–10. *νενεικηκα και κεκαθικα*, the reading of the first hand, is not otherwise attested.

12. The supposed rough breathing over *ο* is doubtful; it might be regarded as a kind of paragraph-mark to divide *ο εχων* from the previous sentence.

16. That *και*, which follows *θυραν* in BℵD (om. A), stood here is indicated by the character of the copyist's error; the eye would more readily pass from the first *θυραν και* to *εισελευσομαι* if the second *θυραν* was also followed in the archetype by *και*. Line 16 must then have been carried some way beyond l. 15, unless the insertion was continued in a third line which has been broken away.

18. *α* in *ανεωγμενη* is by the second hand, and the preceding *α* and following *ν* have also been retouched; at the end of the line too there has been some alteration. It looks as if the original hand wrote *θυραν ανεωγμενην*. Between the tops of the two alphas there is a horizontal stroke (by the corrector?) which seems meaningless. *ανεωγ.* B, *ηνεωγ.* ℵA.

19. The last three letters of this line are again due to the corrector, and no trace remains of the previous reading. Possibly *ιδου φωνη* had been written, as in ℵ.

22. *αναβα*: so BℵD; *αναβηθι* A.

23. *α*: so BℵD; *οσα* A.

25. Some vestiges in the margin in front of this line are perhaps to be interpreted as *κ]αι*, which is added before *ευθεως* in P (T–R).

26. Before *πν(ευματ)ι* there is room for two or three letters. Perhaps *τω* preceded, but there is no other authority for this.

28. l. *καθημενος*.

30. *επι τον θρο[νον*, which was subsequently inserted above the line, has no support.

1081. Gnostic Gospel.

20·3 × 10·7 cm. Early fourth century.

This interesting fragment of heretical literature consists of a leaf from a papyrus book, copied probably in the earlier decades of the fourth century. The bold, slightly inclined script is in its general aspect comparable with that of **406** (Part III, Plate 1, third cent. (?)) and **847** (Part VI, Plate 6, fourth cent.), and must be referred to approximately the same period. No stops or other lectional signs occur. The use of the contraction $\overline{\pi\rho}$ for *πατήρ* side by side with the commoner $\overline{\pi\eta\rho}$ is noticeable. *θεός* and *κύριος* appear in the ordinary compendia, but *σωτήρ* and perhaps *ἄνθρωπος* (l. 20) are unabbreviated.

The lower part of the leaf is broken away, and it is uncertain in what order the two pages should be placed. The recto opens with a question addressed by the disciples to the Saviour how they were to obtain faith, and the answer is made that to those who pass from darkness into the light, the way to faith

is revealed by the operation of their own consciousness. This is followed by an unfortunately mutilated passage in which a distinction is developed between the Father (*πατήρ*) and the Fore-father (*προπάτωρ*). In the verso, which is again occupied by an address of the Master, it is laid down that the offspring of corruption is essentially perishable, while the offspring of incorruption is essentially eternal, and that failure to recognize this truth has been the cause of error. Such a warning might naturally call forth the question of the disciples, how they in contradistinction to those who had been deceived were to find the true belief; while the abstruse theology with which the recto concludes might well have been continued at considerable length, whereas at the commencement of the verso a different subject is under discussion. For these reasons the verso has been selected as the prior of the pages, though the arrangement is admittedly hypothetical.

Regarding the circle of ideas represented in this document there is little doubt. A claim to superior *γνῶσις* underlies ll. 20–30; and the words *σ]ωτήρ*, *ἀφθαρσία*, *ἀπόρροια*, *ἔννοια*, *ἀγέννητος* are all characteristic of the Gnostic school. But the most unambiguous indication is provided by the distinction in ll. 36 sqq. between *πατήρ* and *προπάτωρ*, which is embodied in the well-known Valentinian and Marcosian theory of Aeons. The *Προπάτωρ* was the first of the Aeons, the primary principle from which all other existence proceeded; cf. e.g. Iren. *C. Haer.* i. 1. 1 *λέγουσι γάρ τινα εἶναι . . . τέλειον Αἰῶνα προόντα· τοῦτον δὲ καὶ* ⟨*Προαρχὴν καὶ*⟩ *Προπάτορα καὶ Βυθὸν καλοῦσι.* The first emanation from the *Προπάτωρ* was *Νοῦς, . . . τὸν δὲ Νοῦν τοῦτον καὶ Μονογενῆ καλοῦσιν, Πατέρα καὶ Ἀρχὴν τῶν πάντων*: similarly i. 12. 3 *ὅπερ ἐνενοήθη προβαλεῖν ὁ Προπάτωρ τοῦτο Πατὴρ ἐκλήθη*, and i. 11. 1. In chap. 19 Irenaeus specifies certain passages of Scripture by which this particular doctrine was supported. He also tells us (i. 11. 5) that it took many forms: *περὶ αὐτοῦ τοῦ Βυθοῦ* (= *Προπάτορος*) *πολλαὶ καὶ διάφοροι γνῶμαι παρ' αὐτοῖς*; and its precise shape in the present document can hardly be gleaned from so mutilated a passage. It appears equally idle to speculate upon the identity of the work of which only this tattered leaf has survived. Dr. Carl Schmidt, who has endeavoured without success to trace the fragment in the Coptic literature of the same class, suggests that it might belong to the imperfectly preserved 'Gospel of Mary', observing that the expressions *σωτήρ* and *ὁ ἔχων ὦτα κτλ.* (cf. ll. 6–8, 27, 35) are also found in that work. But the same might be said for example of the *Pistis Sophia*, and the combination in question can scarcely have been rare in the Gnostic writings. That the work from which 1081 is derived was in the form of a Gospel is, however, sufficiently evident; and probably its revelations were placed, as often in the later apocryphal Gospels, in the period after the resurrection. Possibly, as Prof. Swete has suggested, it

comes from the Valentinian 'Gospel of Truth', which is mentioned by Iren. *C. Haer.* iii. 11. 9 *Hi vero qui sunt a Valentino . . . in tantum processerunt audaciae, uti quod ab his non olim conscriptum est, Veritatis evangelium titulent, in nihilo conveniens apostolorum evangeliis.* But the fragment is best left anonymous, as a remnant of that large body of Gnostic literature which Irenaeus describes as ἀμύθητον πλῆθος ἀποκρύφων καὶ νόθων γραφῶν (*op. cit.*, i. 20. 1), and which was still further swelled in the third century.

Verso.

τα γεγονοσι [. . . . . .
το εμφανες̣ [. . . . πολ(?)
λη λυθεισα ν[. . . . φθο(?)
ρα τε πολλη [. . . . . .
των αφθαρ[τ]ω̣[ν τυγχα(?)
νει ο εχων ω[τ]α τ̣[α οντα
περαν των [α]κο[ω]ν α [
κουετω κα[ι] τοις αγρη [
γορου̣σιν [εγ]ω λαλω ετι [
προ[ς . . . . ε]ιπεν παν
το γε̣[ινομε]νον απο
της [φθορας] απογει
νετ[αι ως απ]ο φθορας
γεγ[ονος το] δ̣ε γε[ι]νο
μεν[ον απο] αφ[θ]αρ
σιας̣ [ουκ απο]γειν[εται
αλλ[α μ]εν[ει] αφ[θαρ
τον ως απο α[φ]θ[αρσι
[α]ς̣ γεγονος [.] τ[ινες
[δε] τ̣ων αν̣[θρ]ω[πων
επλανηθ[ησαν . . . .
μη ειδοτ[ες . . . . . .
φ[θο]ραν τα[. . . . . .
θα̣νο̣ν[
. . . . .

Recto.

[οι μαθητα]ι κε πως ουν [
[πιστιν ευρ]ισκομεν λεγε[ι
[αυτοις ο σ]ωτηρ διελθο̣[υ
[σιν̀ εκ των] αφανων κα[ι
[ει]ς̣ τ̣ο̣ [φω]ς των φαινο [
[με]νων και αυτη η απο [
ροια τη[ς ε]ννοιας ανα [
δειξει υ[μι]ν πως η πιστ[ις
].]των ευρ[ετ]ε̣[α] η φαινομε
α]δη λ]ων νη του α . [. . . ι]κ̣ου πρς
ο εχων ω̣τ̣[α ακου]ε̣ιν α
κουετω [ο των ολ]ων δε
σποτης ο[υκ εστ]ι̣ πρ αλ
λα προπα̣[τωρ ο γα]ρ π̣ρ̣ [αρ
χη ε[σ]τ̣[ιν των μ]ελλον [
των [. . . . . ε]κεινο[.
[. . . . . προ]πατω[ρ
[. . . . .]ν̣ α̣πο̣ γ[ε]ν̣εας̣ . [.
[. . . . . .]ρω ομ[. .]ε̣ . . [.
[. . . . . .]εται α̣υ̣[. . . . .
[. . .]ω̣[.]μα αν̣[. . . . .
[προπατ]ωρ θς πη[ρ] . [. .
[. . . . . .]πιαντ̣[.]π̣ . [.
[. . . . . .]ε̣ι αγενν̣ητ[.
[. . . . . .]ο μεν του[
[. . . . . .]τ̣ο̣[
. . . . .

6–22. 'He who hath hearing beyond his ears, let him hear: I speak also to those who watch not. Again he said to . . ., Everything that is born of corruption perisheth, as having been born of corruption; but that which is born of incorruption abideth incorruptible, as having been born of incorruption. Some men have been deceived, not knowing . . .'

5. τυγχα[νει Swete, who further proposes ν[αρκη (dative) in l. 3 and [η αφθαρσια in l. 4.

7. [α]κο[ω]ν: the space between ο and ν is hardly filled by an ω, but no other supplement suggests itself. By the 'ears that are beyond the ears' is meant the faculty which perceives the inner significance of the spoken or written word.

10. προ[ς αυτους is too much for the lacuna. Perhaps προ[σω και, which is proposed by Swete.

15. There was a syzygy of Christus and Aphtharsia (*Incorruptela*) according to certain Gnostics; cf. Iren. *C. Haer.* i. 29. 1, Theodoret, *Haer.* i. 13.

24. Probably ε]θανον or θανον[τ . .

25–39. 'The disciples [ask him,] Lord, how then can we find faith? The Saviour saith unto them, If ye pass from the things that are hidden and into the light of the things that are seen, the effluence of conception will of itself show you how faith that appeareth from (?) the . . . Father must be found. He who hath ears to hear, let him hear. The lord of all is not the Father but the Fore-father; for the Father is the beginning of what shall be . . .'

25. If μαθητα]ι is right, ηρωτων αυτον or some equivalent expression is to be supplied. But the]ι may belong to the verb, e. g. λεγουσ]ι or εξεταζουσ]ι, *sc.* οι μαθηται.

26. l. ευρ]ισκωμεν.

27. The use of the term σωτήρ instead of κύριος is expressly mentioned by Irenaeus, l. 1. 3, as a Valentinian characteristic.

29. [ει]ς το [φω]ς is very doubtful; the first visible vestige is quite indecisive, and a rather longer supplement before it would be more suitable. There follow the bases of a vertical stroke (e. g. ι, τ) and of a round letter (e. g. ε, ο, σ). The restoration suggested presupposes a direct opposition between αφανων and φαινο[με]νων; but Dr. Bartlet takes exception to this, and thinks that something like της πλανης is required before των φαιν.

30. απορια: cf. the ἀπόρροια *luminis* in *Pistis Sophia* 134 sqq.

33–4. The intention of the adscript is not very clear. The words των [α]δη[λ]ων could be inserted in the text after πιστ[ις]; or they may be a marginal indication of the contents of the passage. It is not certain that any letters preceded των, but there is a speck of ink over the ω, and the margin above is imperfect. η φαινομενη . . . π(αρ)ρ(ο)ς is rather obscure, partly owing, perhaps, to the loss of the adjective. α is followed by a straight vertical stroke which is consistent with γ, ι, ν, or π; and the letter before ου may be υ or χ instead of κ. αι[ων]ιου cannot be read. Bartlet suggests αγ[γελι]κου (faith *in* the Father?).

37–8. πατηρ is similarly abbreviated in e. g. a third-century fragment of Philo at Paris; cf. Traube, *Nomina Sacra*, pp. 56, 96; the more usual form $\overline{\pi\eta\rho}$ is used below, l. 46.

II. NEW CLASSICAL TEXTS.

1082. CERCIDAS, *Meliambi.*

Height 18·2 cm. Second century. Plate II (Frs. 3, 4).

Cercidas, the philosopher and poet of Megalopolis, has hitherto been represented by about a dozen lines gleaned from a few scattered citations. This shadowy figure is at length given some substance by the remains here published, the authorship of which is established not only by two coincidences with fragments already extant, but also by the title surviving at the end of the work.

This papyrus, like **1083**, comes from the second of the large literary finds of 1906. It is unfortunately much broken, and the results of repeated efforts to fit the pieces together have been rather disappointing. The fifth column, such as it is, of Fr. 1 has been built up from several scraps, and probably enough other portions of that column remain among the many unplaced fragments, if their right position could be found; but it is to be feared that some connecting links are missing. The papyri belonging to this find were scattered over a wide area, and possibly further small pieces may eventually make their appearance; but there is no ground for hope of material additions.

The slightly inclined columns are carefully written in well-formed upright uncials which approximate to the oval type, the round letters ε, θ, ο, σ being decidedly narrow; α has sometimes a rounded, sometimes an angular loop. I should attribute this hand to the second century, a date which also suits the cursive marginalia. These consist of both explanatory notes and variants on the text, and seem to have been for the most part added by one person, who commonly used a rather larger and clearer script for the variants than for the other notes. A third hand has perhaps to be postulated for the more straggling letters of the adscript at Fr. 2. ii. 16. As usual, the scholia include several of the common abbreviations, κ′ for καί, &c. To the first annotator also fall most of the alterations in the body of the text, and to him are probably due many of the accents, breathings, and other aids to the reader which it is natural to find in so difficult a work. Some of them may have been put in by the actual copyist, but the subsequent origin of others is seen in the somewhat lighter shade of the ink. The system of accentuation resembles that in other papyri of the period, e.g. **841** and **852**. Unaccented syllables are sometimes marked with a grave accent, e.g. Fr. 3. ii. 6 πὶμελὸσαρκοφαγῶν. Oxytones receive a grave on the penultimate, Fr. 1. iii. 15 πατρὼος; if an enclitic follows the final syllable is

accented, as Fr. 1. iv. 6 *δοιά τις*, Fr. 3. ii. 8–9 *ουδέν ποκα*, and the same accent may be used in the absence of an enclitic, e.g. Fr. 3. ii. 2 *καυθόυς*. A curved stroke is sometimes drawn under compound words, as in **841** and **852**, e.g. Fr. 1. ii. 18. On the other hand, in several places words are separated by comma-like marks at the bottom of the letters, e.g. Fr. 1. ii. 17; a similar *diastole* occurs in the Bacchylides papyrus xvi. 102, and in later texts, for instance P. Rylands 10. For punctuation both high and medial dots are employed, the latter commonly placed well above the line.

Of the four principal fragments which have survived, the relative position of the first three is undetermined; the fourth contains the final column of the roll. Fr. 1 is given priority as the most substantial piece. This comprises five columns, three of which are in good preservation. They are divided between two poems, distinguished by a large marginal coronis (iv. 5). The first is a discussion concerning the gods and divine providence. How are the facts of life to be reconciled with the view that the so-called gods are at once just and all-powerful? Zeus the king of Olympus is really impotent. He may hold the scales, as Homer says, but he merely registers Fate's decree. Why, if he is the father of all, are some of us treated in such a step-fatherly fashion? The poet professes himself unable to answer these questions. Let us leave them, he concludes, to the astrologers; and in opposition to the fictitious gods of heaven he sets up as objects of veneration a remarkable triad of earthly divinities, Paean, the god of healing, Giving, and Retribution, under the figure of which he commends the practical duties of succour for the needy in body or soul, and punishment for the doers of evil. Antagonism to the current polytheism was a salient feature of the Cynic philosophy. Antisthenes is reported to have said *τὸ κατὰ νόμον εἶναι πολλοὺς θεούς, κατὰ δὲ φύσιν ἕνα* (Philodemus, *Περὶ εὐσεβ.*, p. 72, Gomperz), and his contemptuous refusal to make a gift to a priest of Cybele is also on record (Clement, *Protrept.*, p. 64, Potter *οὐ τρέφω τὴν μητέρα τῶν θεῶν*). Similar tendencies, in conjunction with a real religious feeling, are traceable in his disciple Diogenes (cf. e.g. Diog. Laert. vi. 57), and Cercidas carries on the tradition. Bernays (*Lucian und die Kyniker*, pp. 36 sqq.) has drawn attention to this characteristic as a point of contact between Cynics and Christians; in extolling '*Μετάδως*' Cercidas shows himself in harmony with another side of Christian doctrine.

The second poem, of which Col. iv gives the commencement, is on the subject of love. It is addressed to a friend named Damonomus, and opens with a reference to a passage of Euripides (formerly anonymous; cf. note on l. 5), in which Cupid is represented as having two kinds of breath, one making the course of love smooth, the other stormy. The choice rests with the individual.

who is counselled to prefer the gentle breeze and, aided by temperance, to make a safe and easy voyage. Here there is a break, and the following column is unfortunately mutilated; but it contains a few significant verses which advocate the simplest and cheapest satisfaction of animal instincts. Cercidas adopts the attitude expected in a follower of Diogenes, who decried marriage (Diog. Laert. vi. 54, 72), and described love as the occupation of the idle (id. 51) and a painful pursuit of pleasure (id. 67). Love is again referred to in Fr. 4; see below.

Frs. 2 and 3 differ in appearance from Fr. 1 in being more worm-eaten, especially Fr. 3. In Fr. 2 there are remains of three columns, all more or less damaged. Of the first no more is left than two imperfect marginal adscripts. This fragment might be conjectured to form the continuation of Fr. 1, the broken marginalia referring to Col. v, and Fr. 2, Col. ii making the sixth successive column. The subject of the latter is not clear; but so far as they go the contents would not be inconsistent with such a combination. Expressions like 'pain-shunning' (?), 'shadow-fed races (of men)', 'pleasure-stricken mortals' harmonize well enough with the foregoing theme. But this phraseology might of course occur in many other contexts, and the fragment more probably comes from a different part of the roll. At any rate the edges of the papyrus do not join up, and a gap of some centimetres must be supposed. It should also be noticed that the hand in Fr. 2. ii is slightly larger and less compact than in Fr. 1. v, and, what is more significant, that there is a junction between two *selides* at the end of this second column, whereas, on the hypothesis of a combination of Frs. 1 and 2, the junction would be expected to occur at a point rather more to the right. At Col. iii. 10, which was within a line or two of the end of the column, the poem, whatever it was, is brought to a conclusion.

No such tentative combination with any of the other main pieces has to be considered in the case of Fr. 3. This, comprising one nearly complete column, with scanty remnants of those which preceded and followed, is particularly interesting, since it is in some degree autobiographical. After a reflection upon the tenacity with which men cling to life, the poet speaks of his own indomitable spirit, which had shown him the way to all that was best, and of the ardour with which he had devoted himself to the pursuit of the Muses. His hair is already grey, and the poem must have been written comparatively late in life. It is a retrospect of his declining years, and from that standpoint he contemplates with satisfaction the path which he had followed. Perhaps it is his farewell to poesy.

Fr. 4 contains the final column, below which is the subscription giving the title of the manuscript, 'the *Meliambi* of Cercidas the Cynic'. The verses here are disfigured by small lacunae which at present remain imperfectly filled, and

the subject is not clearly defined. Lines 5 sqq. contain a warning against fretting the mind with the endeavour to attain something, but what exactly is meant is obscure. A reference follows to Zeno, presumably the philosopher of Citium, and a 'Zenonian' love of man for man is apparently contrasted with an unequally balanced passion. Wilamowitz suggests that these last four lines form an independent whole, a little poem or skolion which has been relegated to the end of the book. But there is no sign in the margin of a coronis, which marks the termination of poems in Frs. 1. iv and 2. iii, and which should be partially visible opposite l. 10; and in the absence of any such indication the internal evidence is hardly cogent enough for the proposed division. The concluding reference to love is a point of contact between this fragment and Fr. 1. iv–v. Can the *φόβος* in l. 4 be of the same kind as that in Fr. 1. v. 15? If so, it would be a natural hypothesis that Fr. 4 contains the end of the incomplete second poem in Fr. 1. So far as the appearance of the papyrus goes, this column might even be the immediate successor of Fr. 1. v; but the broken edges do not directly join, and the combination can thus be at best a possibility.

The remaining smaller fragments call for little notice. Fr. 5 mentions the name of Sphaerus, which has an important bearing on the date of Cercidas (see p. 26). Fr. 7 coincides with one of the two quotations from our author in Stobaeus.

The metre used in these poems is what is commonly known as dactylo-epitritic. This assumes different forms, of which the normal elements are the enhoplius $- \cup \cup - \cup \cup - \overline{\cup}$, and the epitrite $- \cup - \overline{\cup}$. It is seen at its simplest in the second poem of Fr. 1, where a large proportion of the lines are Prosodiaci of the kind described by Hephaestion, p. 51. 10, as *ἐγκωμιολογικὸν Στησιχόρειον*, $- \cup \cup - \cup \cup - \overline{\cup} - \cup - \overline{\cup}$; in l. 16 the epitrite stands first (*προσοδιακὸν ἀπὸ τροχαίου*). Monotony is avoided by occasional trochaic rhythms. Greater freedom and variety are displayed in the first poem of Fr. 1 and in Fr. 3, where there is an admixture of Adonei ($- \cup \cup - \overline{\cup}$), with a rare Choriambus (1. iii. 5) or dactylic tetrameter (1. ii. 3). An extra syllable, either short or long, is often prefixed to a verse. Wilamowitz remarks that the nearest parallel to the metrical structure of Cercidas is to be found in the *Δεῖπνον* attributed to Philoxenus (Bergk, *Poet. Lyr.* iii. pp. 601 sqq.). This structure has not been brought out intelligibly by the writer of the papyrus. Only here and there do the lines correspond with the natural cola (e. g. Fr. 1. ii. 8 (7), iii. 23 (17), iv. 10–1 (8–9)). For the most part the text is copied in what seems to have been the usual fashion with the later dithyrambists, in lines of fairly even length, very much as if it were prose. Hence in the reconstruction given below it has been found necessary to discard the stichometry of the original in favour of a division indicating more

clearly the metrical scheme. When, however, owing to mutilation the scheme is uncertain, as in Frs. 2 and 4, the arrangement of the papyrus is reproduced. Resolution of a long syllable is rare, but is found in a trochee apparently in Fr. 4. 11 and Fr. 32. 3. The shortening of a final vowel or diphthong before a following vowel occurs infrequently (Fr. 1. ii. 6, Fr. 3. ii. 4, 8, 10, possibly Fr. 1. iii. 14), hiatus before an original digamma once only (Fr. 3. ii. 2).

In the matter of dialect also slight confidence can be placed in the tradition of the original. Cercidas uses a Doric speech; but there are degrees and varieties of Doric, and it is not very clear which of them is here to be recognized. The broad *α*, naturally, takes the place of the Attic *η*, verbs in *-μι* have the infinitive in *-μεν*, *ἦμεν* or *εἶμεν* = *εἶναι*, and *πόκα*, *ὅκα*, *ὅκκα*, *τᾶμος*, *αἰ*, *ἐμίν*, *τίν*, *ἁμέ*, *ποτί*, *ἧς*, *λῆς*, *ἐσλύς* are other well-defined and characteristic forms. But did the poet employ the vowels of the 'stricter' Doric and write *ω* for *ου* and *η* for *ει*? Here the papyrus is inconsistent. Occasionally *ω* is given by the original scribe as the genitive singular of the second declension (Fr. 1. iii. 9 *τω*, v. 17 *οβολω*, Fr. 3. ii. 19 *χρονω*), but *ου* is much more common. In No. 4 of the previously extant fragments of Cercidas (see p. 50), Bentley's emendation of *παλῷ . . . δυσεκνίπτῳ τρυγί* to *παλῶ . . . δυσεκνιπτῶ τρυγός* is plausible, though unnecessary. Of an original accusative plural in *ως* there is no clear instance, but in one place *ω* has been inserted above *ου* by the second hand (Fr. 3. ii. 3 *καυθώς*). *οὖν* is constant, and the corrector leaves this untouched (Fr. 1. ii. 15, 20, iii. 5, 11, 22, iv. 18). The question then arises whether uniformity should be obtained by eliminating the few instances of *ω* or the many of *ου*. It is hard to believe that the sporadic *ω* is not a genuine survival. That *ω* should have been gradually replaced by *ου* is natural enough, and such weakening of dialectical peculiarities in the process of transmission is too common to need illustration. Other instances of violation of the dialect are to hand in this papyrus: Fr. 1. ii. 5 *ει* for *αἰ* first hand, Fr. 3. ii. 11 *μουσῶν*, perhaps Fr. 1. v. 18–19 *το]τ(ε)*. The choice between *ει* and *η* in infinitives is more difficult. *ει* is written in ten places by the copyist, Fr. 1. iii. 8 *λεγειν*, 19 *εχειν*, iv. 19 *εκλεγειν*, 22 *ευθυπλοειν*, Fr. 4. 3 *]μοφλυακεῖν*, 7 *ποιεισ[θαι*, 8 *στρεφειν*, Fr. 22. 3 *ορειν*, Fr. 36. 2 *δ]αμαζειν*, Fr. 48. 2 *]μαθειν*, in one of which (Fr. 1. iii. 19) *η* has been interlineated by the second hand; the solitary example of *ειμεν* = *εἶναι* (Fr. 1. v. 19) similarly has this alternative *η* above the line, as in the Paris papyrus of Alcman ii. 11. *ἦμεν* is perhaps preferable; and in the other cases *η* may be correct. In Cerc. Fr. 2. 3 Bergk following Froben gives *χῆλος* for the traditional *χείλος*. The natural tendency towards *ει*, it may be observed, would be much assisted by the palaeographical similarity of ΕΙ and Η, which is a frequent cause of corruption. But the infinitival *-ην* is not very common in literary Doric. *ἀνδάμην* is found in the Paris Alcman papyrus iii. 20,

ἰδῆν in 8. 7. The MSS. of Theocritus have *καν*ῆ*ν* in xxiv. 92, and in other passages are divided between *-ειν* and *-ην*; *θιγ*ῆ*ν* is the reading of the Codex Ravennas in Aristoph. *Lysist.* 1004. In both Aristophanes and Theocritus *-ειν* is commonly preferred by editors, whose example I should be inclined to follow. Purity of dialect is certainly not to be expected in poetry of the age of Cercidas; and an instance of the epic genitive *-οιο* (Fr. 1. v. 16), which was also used by Theocritus (e.g. i. 68, ii. 8, iv. 17–18), betrays artificiality in the language. But, while naturally the author himself cannot be credited with all the incongruities of the papyrus, the preferable course in a first edition, at any rate, is to leave these for the most part as they have been handed down. Similar inconsistencies are to be found in plenty in the inscriptions. A notable example of the dialectical fusion of this period survives in the poems of Isyllus (C. I. G. 950), where not even the Doric *α* is constant. I have accordingly allowed *ου* to stand side by side with *ω*, and *η* with *ει*. Where it is not clear from the context whether a final *ω* is genitive or dative, no iota subscript has been added. Of specifically Arcadian influence there is no clear trace; the use of the non-Doric *ἄν* (Fr. 1. iii. 9, iv. 8) does not prove it, since *ἄν* had already been admitted by Theocritus in his Doric poems.

A few words must be added concerning the personality and literary qualities of the poet. The former has been a subject of much uncertainty. Two politicians of Megalopolis who were named Cercidas are known, one a contemporary of Demosthenes, who accuses him of having betrayed his countrymen to Philip (*De Cor.* 295; cf. Harpocrat., *Κερκίδας . . . ὅτι δ' οὗτος τῶν τὰ Μακεδονικὰ φρονούντων ἦν εἴρηκε καὶ Θεόπομπος ἐν ιε' Φιλιππικῶν*, Polyb. xviii. 14), the other a friend of Aratus and an actor in the war with Cleomenes towards the close of the next century (Polyb. ii. 48–50, 65). Can either of these personages be identical with Cercidas the poet? If the Grammarians are to be trusted, he too played a part in public affairs. Megalopolis, says Stephanus of Byzantium, was the city of Cercidas *ἄριστος νομοθέτης καὶ μελιάμβων ποιητής*. *νομοθέτης* is also the word used by Ptolemy *ὁ Ἡφαιστίωνος ap.* Phot. *Bibl.* 190 (p. 151 Bekker) *ὁ μέντοι νομοθέτης Ἀρκάδων Κερκίδας συνταφῆναι αὐτῷ τὸ α καὶ β τῆς Ἰλιάδος κελεύσειεν.* Probably the same tradition is to be recognized in the statement of Eustath. *Il.* B, p. 199 *παρασημειοῦται δὲ καὶ ὁ Πορφύριος . . . ἱστορῶν καὶ ὅτι νόμους τινὲς ἐξέθεντο, ἀποστοματίζειν τοὺς παιδευομένους τὸν Ὁμήρου κατάλογον, ὡς καὶ ὁ Κερδίας νομοθετῶν τῇ πατρίδι.* In view of the alleged partiality of Cercidas to the second book of the *Iliad* (cf. his aspiration recorded by Aelian, *Var. Hist.* xiii. 20, to meet Homer after death, and Fr. 1. iii. 2 below), Cuper's emendation (*Apoth. Hom.* p. 130) of *Κερδίας* to *Κερκίδας* is convincing. Meineke proposed to identify the poet with the philo-Macedonian denounced by Demosthenes (*Anal. Alex.*

pp. 385 sqq.); but this view did not well accord with the mention in Cerc. Fr. 2 (cf. p. 50) of the death of Diogenes, which occurred in B.C. 323 and does not seem, when that fragment was written, to have been a quite recent event. Stronger objections are now found in two fairly certain allusions of the papyrus, one (Fr. 4. 14) to the Stoic Zeno, who is said to have lived as late as the 130th Olympiad (Diog. Laert. vii. 6) and cannot have become famous before the beginning of the third century, the other to Zeno's disciple Sphaerus (Fr. 5. 4). These references bring the poet down well into the third century, while on the other hand he cannot be placed very much later, since there is good reason to believe that his works were used by Aristophanes of Byzantium, who is supposed to have succeeded Eratosthenes at the Alexandrian library about B.C. 195. As has been pointed out by Strecker (*Hermes*, xxvi. pp. 276–7), the explanation of *μαγίς* citing Cercidas in Phot. *Bibl.* 279 (Cerc. Fr. 8; cf. p. 51) is likely to be derived from Aristophanes' *Περὶ τῶν ὑποπτευομένων μὴ εἰρῆσθαι τοῖς παλαιοῖς*; cf. Eustath. *Od.* ξ, p. 1761. 34 *ἔφη δὲ* (*sc.* Ἀριστοφάνης) *καὶ ὅτι ἡ μαγὶς ἀπὸ τῆς μάζης ἢ τοῦ μαστεύειν ῥηθεῖσα* κτλ., and Pollux vi. 83, x. 81. To this Wilamowitz adds the very plausible suggestion that the citation of *πατρώς* (Cerc. Fr. 9; cf. p. 51) comes from the same grammarian's *Περὶ συγγενικῶν ὀνομάτων*. Our author's *floruit* will accordingly fall in the second half of the third century, and it becomes natural to identify him with the Megalopolitan Cercidas who appears on the political stage at precisely that period. But it will not follow that, as Leo inclines to believe (*Hermes*, xli. p. 444), the statement that he was a *νομοθέτης* rests upon a confusion. 'Die Gesetzgebung hängt mit der Gründung (von Megalopolis) zusammen.' Not necessarily; constitutional ordinances are by no means limited to the period of a city's foundation, and a well authenticated tradition is not so lightly to be set aside. The absence of any hint in the narrative of Polybius that he was speaking of the well-known writer will hardly be regarded as a serious objection to the proposed identification. That the philosopher-poet, besides being a lawgiver and a practical politician, should also have been a general (Polyb. ii. 65), is more surprising; but evidently he was far removed from the typical Cynic sage, and there is no great difficulty in adding some military capacity to his varied accomplishments. How it comes about that he is described by Diogenes Laertius as *Μεγαλοπολίτης ἢ Κρής* (vi. 76) remains unexplained on any view of the poet's personality. S. Bochart wished to remove this complication by the not very happy expedient of substituting *Ἀρκάς* for *Κρής*. Crönert (*Rhein. Mus.* lxii. pp. 311–12) proposes the emendation *Ἀρκὰς Μεγαλοπολίτης*, or *Μεγαλοπολίτης τῆς Ἀρκαδίας*, but makes no attempt to explain how a phrase of this kind became corrupted to *ἢ Κρής*. If the passage is to be corrected at all, it would be better

to follow Cobet and delete ἢ Κρής as an interpolation. But, as Wilamowitz remarks, conflicting statements of the same kind occur about other celebrated individuals, e.g. Sotades. Perhaps the family had some Cretan connexion. There are no independent grounds for supposing Cercidas to have lived elsewhere than at Megalopolis ; and he may reasonably be regarded as a kinsman of his namesake the statesman of the Demosthenic period.

Cercidas is expressly described as a Cynic for the first time in the title at the end of Fr. 4. That he was an adherent of that school of philosophy had, however, been rightly inferred from the extant fragments 2, 4, 5 (p. 50), and the phrase τὸν ἐμὸν Μεγαλοπολίτην Κερκίδαν (Athen. viii. 347 e) in the mouth of the Cynic Cynulcus (Kaibel, *Athen.* iii. p. 561). His wish to meet after death Hecataeus and Olympus, as well as Homer and Pythagoras (Aelian, *Var. Hist.* xiii. 20), implies that besides philosophy and poetry, he cultivated history and music ; and the comprehensiveness of his intellectual interests is directly witnessed by Fr. 3. Nor did he confine himself to one class of poetry, for Athenaeus quotes his *Iambi* (Cerc. Fr. 1) and that there is no mistake in the name is proved by the metre of the quotation. But no doubt it was upon the *Meliambi*, so called as combining lyrical forms with critical or satyrical matter, that his literary fame chiefly rested ; to Ptolemaeus, *ap.* Phot. *Bibl.* 279, he is simply ὁ μελοποιός. No other representative of this class of composition is known to us, and to that fact rather than to any conspicuous literary merit the discovery of these Oxyrhynchus fragments, from which a fair idea of the poet can now be obtained, owes its particular interest. In the matter of style they confirm and emphasize the impression given by the few verses already known. An outstanding feature is the frequency of unfamiliar compounds, in which Cercidas displays the facility and boldness of a dithyrambist. Some of these διπλᾶ or τριπλᾶ have a distinct vigour and aptness: ῥυποκιβδοτόκων, συοπλουτοσύνη, πιμελοσαρκοφαγεῖν, φῦλα σκιόθρεπτα, ὀλβοθύλακος λάρος are among the more striking. The poet clearly possessed a feeling for the picturesque, as well as a faculty of expression. His versification is accomplished, and the syntax usually simple. The most pleasing specimen of his work is the exordium of the poem on love (Fr. 1. iii. 5 sqq.) which, though the leading idea is not original, has a grace of its own. That on the subject of the gods (Fr. 1. ii–iii) is not marked by novelty or depth, but the points are well put, and reinforced by some happy phrases and lines. The fragments of Cercidas reveal a cultivated man, of no great originality, perhaps, but well qualified to expound and popularize his philosophic creed, and endowed with at least some of the qualities which go to make a poet.

My debt to Wilamowitz in the reconstruction of this text, as of 1086, is especially large.

Fr. 1.

Col. i.

]αρο] . α
]λα]
]εν] 10
]γασ]
5]]ανιοψιάδᾱι
]ν]τοσ
]] ἑ σπυροιοιπυροι

Col. ii.

τεκαιακρασίωναθηκεπενη ακρατηϛ[
τυλιδανξένωνα·ποταγαγε γνωστοστισκ̣ι̣κροϛ
δ̓αμιναργυρονεισανοναται
ρεοντακα[.]τιτοκωλυονησ
5 [[ε]]ιτισφερο[.]το·ρειαγαρεστιθεωπανεκ
τελεσαιχρημ̓ὅκκεπινουν
ϊη·ητονρυ̣ποκιβδοτοκωνα
καιτε̣θναϰ̣οχαλκῖδαν
ηῃ̣[.]νπαλινεκχυμενίταν
10 τωνκτεανωνπλεθροντου ολεθρον[
τονκενωσαιτασσυοπλουτο
σύνασδ̣ομενδ̓επιταδεο
τρωκτακοινοκρατηροσκυ
φωτανολλυμενανδαπα
15 νύλλανμηποτουνοτασδι
κασοφθαλμοσαπεσπαλακω ζωιονοτυπουσμ̣οφθαλ[μ]
ταιχωφαεθων,μονάδι,γλη εχειοφθαλμο̣υ̣σδοιϛ̣ο̣υ̣
ναπαραυγειϰ̣αιθεμισαλι δ̓βλ[.]πει
ενιοφθαλμωιπ̓βλεπει
παρακαταχλυωταιπωσετιδαι επεσκοτισ[.]αι
20 μονεσδ̣υτοιμητακουανμη ουνομ[η]
τοπανπεπαμενοικαιμαντο
ταλαντονοσεμνοσαστεροπα
[. . .]ετασμεσσοντονολυμπον

Fr. 1.

Col. i.

]αρο
]λα
]εν
]γασ
]
]ν
]

] . α
]
]
]
]ανιοψιάδᾳ
]τος
] κ(αὶ) σπυροὶ οἱ πυροί.

Col. ii.

. . . τε καὶ ἀκρασίωνα
θῆκε πενητυλίδαν Ξένωνα, ποτάγαγε δ' ἀμὶν
ἄργυρον εἰς ἀνόνατα ῥέοντα;
κα[ὶ] τί τὸ κωλύον ἦς, αἴ τίς ⟨σ⟩φ' ἔρο[ι]το;
ῥεῖα γάρ ἐστι θεῷ πᾶν ἐκτελέσαι χρῆμ'
ὅκκ' ἐπὶ νοῦν ἴῃ, ἢ τὸν ῥυποκιβδοτόκωνα
καὶ τεθνακοχαλκίδαν
ἢ τ[ὸ]ν παλινεκχυμενίταν τῶν κτεάνων ὄλεθρον
τοῦτον κενῶσαι τᾶς συοπλουτοσύνας,
δόμεν δ' ἐπιταδεοτρώκτᾳ κοινοκρατηροσκύφῳ
τὰν ὀλλυμέναν δαπάνυλλαν.
μήποτ' οὖν ὁ τᾶς Δίκας ὀφθαλμὸς ἀπεσπαλάκωται;
χὠ Φαέθων μονάδι γλήνᾳ παραυγεῖ,
καὶ Θέμις ἁ λιπαρὰ καταχλύωται;
πῶς ἔτι δαίμονες οὖν τοὶ μήτ' ἀκουὰν μήτ' ὀπὰν πεπαμένοι;
καὶ μὰν τὸ τάλαντον ὁ σεμνὸς
ἀστεροπα[γερ]έτας μέσσον τὸν Ὄλυμπον [ἐνίζει]

ἀκρατὴς [ὁ Ξένων
γνωστός τις κ(αὶ) πικρός.

ζῷον ὃ τύπους μ(ὲν) ὀφθαλμ(ὧν)
ἔχει, ὀφθαλμοὺς δ' οἷς οὐ-
δ(ὲ) βλ[έ]πει.
ἐνὶ ὀφθαλμῷ π(αρα)βλέπει.
ἐπεσκότισται.

Col. iii.

[. . . . .]ορθον[. . . . . .] . ινενευ
κενουδαμηκαιτουθομη
ροσειπενενιλιαδιρεπειδοταν
αισιμοναμαρανδρασικυδαλι
μοισην·πωσουνεμ[[ε]]νου
ποτερεψενορθοσωνζυγοστα
τασταδἔσχάτᾱφρυγιαμυσων βρυγια
ἄξομαιδεθηνλεγεινοσον
[. . . .]γειτοπαραυτοιστωδιοσ
πλα[. .]ιγγιον·ποιουσεπανα
κτορασουντισητινασουρα
νιδασκιωνανευρη·πῶλα
βηταναξιανὸθοκρονιδασ
οφυτευσασπαντασἀμεκαι
τεκωντωνμενπατρὼοσ
τωνδεπεφανεπατηρ·λωον
μεθεμενπεριτουτωντοισ
μετεωροκοποισ·τουτουσ αστρολογοισ
γαρεργονουθενελπομεχειν·ἀμινδε
παιανκαιαγαθαμεταιδωσμελε επειδωσ αγαθη
τωθεοσγαραυτακαινεμεσισ
καταγαν·μεσφουνοδαιμων
ουριαφυσιαειτιματεταυταν

Col. iv.

φω . [. .]ελα[
ταῖξαντες[
σητονολ[
τυχασ·ταυτ'ε[. . . .]μιννει εκβαθεω[

Col. iii.

ὀρθὸν [ἴσχων κ]αὶ νένευκεν οὐδαμῆ·
καὶ τοῦθ' Ὅμηρος εἶπεν ἐν Ἰλιάδι·
ῥέπει δ' ὅταν αἴσιμον ἅμαρ ἀνδράσι κυδαλίμοις ᾖ.
πῶς οὖν ἐμὶν οὐ ποτέρεψεν ὀρθὸς ὢν ζυγοστάτας,
τᾷ δ' ἐσχάτᾳ Μυσῶν Βρυγίᾳ;
ἄζομαι δέ θην λέγειν ὅσον [παρά]γει τὸ παρ' αὐτοῖς
τῶ Διὸς πλα[στ]ίγγιον.
ποίους ἐπ' ἀνάκτορας οὖν τις
ἢ τίνας Οὐρανίδας κιὼν ἂν εὕροι
πῶς λάβ⟨οι⟩ τὰν ἀξίαν, ὅθ' ὁ Κρονίδας ὁ φυτεύσας
πάντας ἀμὲ καὶ τεκὼν
τῶν μὲν πατρωὸς τῶν δὲ πέφανε πατήρ;
λῷον μεθέμεν περὶ τούτων τοῖς μετεωροκόποις· ἀστρολόγοις.
τούτους γὰρ ἔργον οὐ⟨δὲ⟩ ἓν ἔλπομ' ἔχειν.
ἀμὶν δὲ Παιὰν καὶ {ἀγαθὰ} Μετάδως μελέτω, ἐπεὶ 'δὼς ἀγαθή.'
θεὸς γὰρ αὗτα, καὶ Νέμεσις κατὰ γᾶν. μέσφ' οὖν ὁ δαίμων
οὔρια φυσιάει τιμᾶτε ταύταν,

Col. iv.

φῶτ[ες,] ελα[με-
ταῖξαντες [νεμε-
σητὸν ὅλ[β] τύχας, ταῦτ' ἐ[στὶν ὑ]μὶν
νειόθεν ἐξεμέσαι. ἐκ βαθέω[ν.

οθενεξεμεσαι
δοιάτισ̂ἀμινεφαγναθοισιφυ .δοι[
σηντονκυανοπτερυγονπαιδα
φροδιτασδαμονομ᾽·ουτιγ[.]ρει
λειαναπευθησ·καιβροτων[
·γαρ·
μενανπραειακαιευμενὲ[. . . . .]
δεξιτερα[[ν]]πνευσησιαγων
ουτοσ̣ε̣ν̣ατρεμια̣τ̣ανν̣α̣υ̣ν̣ε
ρωτοσσωφρονιπηδαλιωπειθουσ
κυβερνη·τοισδεταναριστε
ρανλυσασεπορσηλαιλαπασ
ηλαμυρασποθωναελλᾰσκυμα
τιασδιολουτουτοισοπορθμοσ
ευλεγωνευρειπιδασ·ουκουνκαρ
ρονεστιδυοντωνεκλεγειν
τονουριονἀ̣μιναηταν·καιμε
τασωφροσυνασοιακιπειθουσ
χρωμενονευθυπλοεινᾰ̈κῆ
κατακυπρινοπορθμοσ·μη αφροδισιοσ

Col. v.

5 or 6 lines lost.

. . . . . .
νομ̣[
δαπ[
καιτ[. . . . . .] . τ̣ . ρ̣ὴξεῖ . [
στρᾶγ̣[. . . . . .]π̣λοοσ·π̣ανν̣[
το̣βι . . [. . . . . .]κ̣αιπροκοθ[
λυμαν[. . . . . .]ναβλαψιτε̣ . [
αν·καιμ[. . . . . .]δυναν·ἀδε̣[
ξαγορασαφροδιτακαιτομη[
νοσμελεινοπ[.]νίκαλῆσᾰ̈κα̣[

II.

Δοιά τις ἀμὶν ἔφα γνάθοισι φυσῆν δοι[ὰ δισσά.
τὸν κυανοπτέρυγον παῖδ' Ἀφροδίτας,
Δαμόνομ'· οὔτι γ[ὰ]ρ εἶ λίαν ἀπευθής·
καὶ βροτῶν γὰρ [τῷ] μὲν ἂν πραεῖα κ' εὐμενε[ῖ πνοᾷ]
δεξιτερὰ πνεύσῃ σιαγών,
οὗτος ἐν ἀτρεμίᾳ τὰν ναῦν ἔρωτος
σώφρονι πηδαλίῳ πειθοῦς κυβερνᾷ·
τοῖς δὲ τὰν ἀριστερὰν λύσας ἐπόρσῃ
λαίλαπας ἢ λαμυρὰς πόθων ἀέλλας,
κυματίας διόλου τούτοις ὁ πορθμός.
εὖ λέγων Εὐριπίδας. οὐ κάρρον οὖν ἐστὶ(ν) δύ' ὄντων
ἐκλέγειν τὸν οὔριον ἀμὶν ἀήταν;
καὶ μετὰ σωφροσύνας οἴακι πειθοῦς
χρώμενον εὐθυπλοεῖν ὅκ' ᾖ κατὰ Κύπριν ὁ πορθμός; ἀφροδίσιος.
μὴ . . .

Col. v.

. . . . . .
νομ[
δαπ[
καὶ τ[. . . . . .] . τ . ρηξεῖ . [
στραγ[. . . . . .]πλόος· πανν[
το βι . . [. . . . . .] καὶ προκοθ[
λύμαν [. . . . . .]να βλαψιτε . [ ]αν,
καὶ μ[. . . . . ὁ]δύναν· ἀ δ' ἐξ ἀγορᾶς Ἀφροδίτα
καὶ τὸ μη[δε]νὸς μέλειν ὀπ[α]νίκα λῇς ὅκα χρῄζῃς,

χρηζησουφοβοσουταραχα·τα̣[
τανοβολωκατακλίναστ[
δαρεοιοδοκειγαμβρ . [
η κο[
τειμεν·νυ[
. . . . . .

Fr. 2.

Col. i. Col. ii.

[. . . . .]νησπυ[
[. . . . .]ακαρδιο̣ν[
. . . . [. . .] . τ̣ικαντ[.]πο . [
]οτ[.] κροτησιγόμφ[
] . ευτω]ονμ̣ 5 τακαιροντ̣ε̣ . . [
θεῖκὴ . ά̣υ . [
ταφευξιπ . [.] . ο̣ναν[
φῦλα[[ι]]σκιόθρεπτακ[. .] . οσ
εγχεσίμωροσ,ἀ̣δον[.]π̣[.]ά
10 κτωνβροτωνκαιμ[.]λεπι
σταμενωσωπ̣ασα̣ . . σ̣ε̣[.]
]. . χ ⁝ . ᾱγασ̣[.]ψ[.]τ̣ραγ̣[. . .]σπὶ
5]. . γαι̣ . [.] . . . [. . .]ανμενωλεσικα̣ρπο̣ν
. . . . [. . .]υγαφῡσὰλέαναυ̣δαν
15 [. . . . .] . . ἢ·νεῦραδεκαικρα
[. . . . .]ωτ'ελέλιγμα̣[. . . .] . . σκρα
[. . . . . .]σευπαλ̣[. . . . .]α̣ιασ
. . . . . .

About 4 lines lost.

Col. iii.

10 lines lost.

. . . . .
ταυτα[
γαρου[
αθεσ[

οὐ φόβος οὐ ταραχά· τα[ύ]ταν ὀβολῶ κατακλίνας
T[υν]δαρέοιο δόκει γαμβρὸ[ς τό](κ)' ἦμεν.
κο[
νυ[

. . . . . .

Fr. 2.

Col. i.

Opposite l. 4
]οτ[.]

Opposite ll. 5–6
]. ευτω
] οὖ(τως) μ(ὲν)

Opposite ll. 12–13
]. . .
5]. . ναι . [.] . . .

Col. ii.

[. . . . . .]νησπυ[
[. . . . . .]ακάρδιον [
[. . .] . τικαντ[.]πο . [
κροτησιγόμφ[κα-
τὰ καιρὸν ε . . [
θεῖ κη . αύ . [
τα φευξιπ . [.] . ονανι[
φῦλα σκιόθρεπτα κ[. .] . ος
ἐγχεσίμωρος ἀδον[ο]π[λ]ά-
κτων βροτῶν καὶ μ[ά]λ' ἐπι-
σταμένως ὠπασα . . σε[.]
χ . . αγας[.]ψ[.]τραγ[. . .]ς πι-
[μελ]ὰν μὲν ὠλεσίκαρπον
[καὶ σφ]ύγα φυσαλέαν αὐδάν
[τε . . .] . . ῆ· νεῦρα δὲ καὶ κρα-
[τερᾶς ν]ῶτ' ἐλέλιγμα[ι . . .] . . ς κρα-
[. . . . . .]ς εὐπαλ[. . . . . τ]αιᾶς.

. . . . . .

Col. iii.

. . . .
ταυτα[
γὰρ οὐ[
αθεσ[

ναται . [
τοσαεικ[
ωφιλο̣στασι[
ησκαινοωκ . [
πενιαποτιφ[
τιμο̣τάτωδεπ̣[
π[. .] . α̣μυρο̣[
. . . . . .

Fr. 3. Plate II.

Col. i. Col. ii.

]μενον
κισδμαθεισβροτοσουτι
·ω·
εκωνέκλᾱιξεκανθόυσ·
·πε·
τῖνδαμάραντονεσωστερ ·αμαλακτον·
νωνκαιανικατονκεαρ
εσκενπ̣ὶμελδσαρκοφαγῶν
π̣α̣σᾰσμελεδωνᾰσ·τοι
·ω·
. [.]ν̣διεφευγενκαλονου
δέ̣ν̣ποκα·παντατεοισι[[ν]]
δυπ̣ο̣σπ̣[.]αγχνοισεσκα̣β̣ρα̣
μουσῶνκνωδαλα·π[[ε]]ιε αγρευματα κ̣ε̣νε̣ρ̣γ̣ημ̣ατα
ριδωνθαλ̣[.]ευτασεπ̣λεο
θυμεκαιϊχνε̣υ̣τασαρισ̣τ̣[.]σ̣·
νῦνδοκκαμε̣νεκφανεεσ
]ον
]γ
λευκαικορυφ[.] . . . ι̣
αιωρευνταιε̣σ̣[.] . . . ν̣α̣κι̣
·ι
λε̣ω̣λαχνακνα[.]ο̣νδεγ̣ενειον
·τ[.]·
κἀιτιματευεικ̣ρα̣γυον ηκ . . φ . ματευ[. .]ν
αν. [. . . . .]ηδ[.]. θ[. . .]
[.]λικιασχρονωτεπαξιονκο[.]με̣λ . . . [. . .]
προορωγμι[. .] .
λωσ[. .]πε[. . .] . γ
λακε̣υειδερκομεναβιοτᾶσ
ευρυνποτιτερματοσου
δον·τᾶμοσεσλᾶσμεν ταμοσε̣[

ναται . [
τος ἀεικ[
ὦ φίλος τᾶς ι[
ῆς καὶ νόω κ . [
πενίᾳ ποτιφ[(?) φιλο-
τιμοτάτω δεπ[
π[. .] . αμυρο[

. . . .

Fr. 3. Plate II.

Col. ii.

]μενον ,

[πολλά]κις δμαθεὶς βροτὸς οὔτι ἑκὼν
ἔκλᾰξε κανθώς. τὶν δ' ἀμάλακτον ἔσω
στέρνων καὶ ἀνίκατον κέαρ ἔσκεν,
πιμελοσαρκοφαγῶν πάσας μελεδώνας.
τ⟨ῷ⟩ τ[ὶ]ν διέφευγε καλῶν οὐδέν ποκα· πάντα τεοῖ-
σιν δ' ὑπὸ σπ[λ]άγχνοισ⟨ιν⟩ ἔσκ⟨εν⟩ ἀβρὰ Μουσᾶν κνώδαλα, ἀγρεύματα κ(αὶ) ἐνεργήματα.
Πιερίδων θ' ἁλ[ι]ευτὰς ἔπλεο, θυμέ, καὶ ἰχνευτὰς ἄριστ[ο]ς.
νῦν δ', ὅκκα μὲν ἐκφανέες λευκαὶ κορυφ[ᾶ] περιαω-
ρεῦνται εσ[.] . . . νακιλεω λάχναι,
κνα[κ]ὸν δὲ γένειον, κἀί τι ματεύει
κράγυον [ἀ]λικίας χρόνω τ' ἐπάξιον κολακεύει
δερκομένα βιότας εὐρὺν ποτὶ τέρματος οὐδόν,
τᾶμος ἐσλᾶς μὲν [

ηκ . . φ . ματευ[. .]ν
ἀν(τὶ τοῦ) . [. . . . .]ηδ[.] . θ[. . .]
[.]μελ . . . [. . .]
προορῶν μι[. .] .
λωσ[. .]πε[. . .] . ν.
τᾶμος ἕ[πειτα.

Col. iii. Plate II.

δ[ταν[
[ηκὸρυ[
γ[τασδα[
νο . [κτο[
σὶκ[πάιλ . [
αχαριν[εκτα[
ναν,ο[στακ . [
μεθα . [βεβ[
τὶσαλᾱ[με . [
περ . [ακτι[
νοω . [

Fr. 4. Plate II.

[·]
[. . . .]ηθρασκὼπτίλλιο . ἀυ ·λη[
[. . . .] . . ιδ[. .]ωσ·βλαβαναλη
[. . . . .]ετ . [. . .]μοφλυακεῖν
τοποσηφ[.]βοσαυτοσυ . [. . . .]
ρων[.]ποστομ[.]τασδητο[.]
αυτασσκεπτοσυνασκεν[. .]
μησπουδανποιεισθ[. . . . .]
στρεφεινανωκατωλ[. . . .]
. [.]νευρησδια . θεαν[.] . [. . . .]
σικωσαρμοσμενον
[.]οτανισοντονποθονελκ[.] . αι
[. .] . αθευτονιμ[.]ρονπ[.] . [. . .]
[. .]στιποταρσενασαρσ . [. . . . .]
[. . .]τε[.]ωσζαγωνικοσ

κερκιδᾱ
κυνοσ
]λιαμβοι

Col. iii. Plate II.

δ[ταν[
[η κορυ[
γ[τας δα[
νο . [κτο[
σικ[παιλ . [
ἄχαριν [ἐκτα[
ναν ο[στακ . [
μεθα . [βεβ[
τις ἀλα[θ (?) με . [
περ . [ἀκτι[
νοω . [

Fr. 4. Plate II.

[. . . .]ηθρα σκωπτίλλιο . αύ- λη[
[. . . .] . . ιδ[. .]ως· βλάβαν ἀκλη-
[. . . . .]ετ . [. . .]μοφλυακεῖν
τόπος ἢ φ[ό]βος αὐτὸς ὑ . [. . . .]
ρων [ἀ]ποστομ[οῖ.] τᾶς δὴ το[ι]-
αύτας σκεπτοσύνας κεν[εᾶς]
μὴ σπουδὰν ποιεῖσθ[αι καὶ]
στρέφειν ἄνω κάτω λ[. . . .]
. [.]ν εὕρῃς δια . θεαν[.] . [. μου]-
σικῶς ἁρμοσμένον.
[π]οτ' ἄνισον τὸν πόθον ἑλκ[.] . αι
[. .] . αθευτον ἵμ[ε]ρον τ[.] . [. . .]
[. ἐ]στὶ ποτ' ἄρσενας ἀρσ . [. . . . .]
[. . .]τ' ἔ[ρ]ως Ζανωνικός.

Κερκίδα
Κυνὸς
με]λίαμβοι.

Fr. 5.

. . . . . .
]ạθωτουτευθυδικω
]οικεκαλλιμεδων·
]στιπονηρακαι
]μενᾱσφαιρωγαρ
]π̣ροβαληsηκαιτι
]χιτονεισαρεταν
]δεσιχνευεισαλ
]φεροντοπωραν
] . κουṭ̣ουτ[.]ṇ̣αυ
. . . . . .

Fr. 6.

. . . . . .
]λ̣οπωλον[
]βουσόωμυω̣[
]ι̣ππονχρε[
]ṭ̣ογαρεσταγ̣ᾰ̣[
]εαστᾶστω[
] ·π·
] · [
. . . . . .

Fr. 7.

. . .
] . εσ[
]τᾶσρ[
]ευεοικοσ̣[
]καιφιλο . [

Fr. 8.

Col. i.

]σειδέμεν
]αδεπειλαπι
]λὲννοτεἰου
]υσωκαιδο
] . [.]π̣ε̣[.]
] . . [. . . . .]
. . . . . .

Col. ii.

κᾱ[
σχε[
·τιλλ̣[
τπ̣η[
τ'όυ̣[
καιṭ̣[
μυε[
πιδ[
. .

Fr. 9.

. . . .
]ṇ̣πολιο[
]ινακ̣ο̣λα[
]λεωνπυκιν[
]χουσιγηρο̣ιδ[
]υκε̣ṭ̣ιπανθο̣[
]σάπ . [
. . . .

Fr. 5.

. . . .
]αθω τοῦτ' εὐθυδίκω
ἔ]οικε Καλλιμέδων
ἐ]στὶ πονηρὰ καὶ
]μενα· Σφαίρω γὰρ
] προβάλης ἢ καί τι
]χιτον εἰς ἀρετὰν
]δες ἰχνεύεις ἀλ-
]φέροντ' ὀπώραν
] . κου τοῦτ[ο]ν αὐ

Fr. 6.

. . . .
(?) αἰο]λόπωλον [
] βουσόω μυω[π
] ἵππον χρε[μετίζοντα
]το γάρ ἐστ' ἀγα[
]εας τᾶς τω[
π
] . [
. . . .

Fr. 7.

. . . . . .
] . εσ[
τὸ] τᾶς ῥ[ικνᾶς χελώνας
μναμόν]ευ'· οἶκος [γὰρ ἄριστος ἀλαθέως]
καὶ φίλο[ς

Fr. 8.

Col. i.

]σείδε μὲν
]αδ' ἐπ' εἰλαπι-
]λεννοτειου
]υσω καὶ δο-
] . [.]πε[.]
] . . [. . . . .]
. . . . . .

Col. ii.

κα[
σχε[
πιλλ[
ταη[
τ' οὔ[
καιτ[
μυε[
πιδ[
. .

Fr. 9.

. . . .
]η πολιο[
]ιν ἀκολα[στ (?)
]λεων πυκιν[
]χου σιγηροὶ δ[
ο]ὐκέτι πανθω[
]σάπ . [
. . . .

Fr. 10.

. . . . . .
] . [. . . .] . [
]ρτονλαμβα[
] . μιτοῦτο·ν̣[
]εκτε·
]σ̣υντελῖστ[
]φερ̣ε̣ικαιγ̣α̣[
]ωσμηλ̣ε̣γο[
]ελθε·δ̣ω̣ . [˘
]ηνα·καιτ̣[
]υτευση[
]αρμοιτο[
] . αλαιοσ[
]τ̣εων·ὥ̣[
]ναλαβου[
. . . . . .

Fr. 11.

]ηνομιζ̣[
]τ̣ωρευσε[̣
]α̣ιαπελ[
]ι̣·τουτῶ[
. . .

Fr. 13.

. . .
]α[
]σ̣τωβι[
] . κυβερν[
]σωδοξα[
]νμεναλλ̣[
]κανικαρ̣[
]φ̣[
. . .

Fr. 12.

. . . .
] . σ̣[. .] . [
]ηρον[
]φερειτα̣[
]ε̣ταμελλο̣[
. . . .

Fr. 14.

. . . .
]μ̣φιον[
]νεκαστω·γ̣[
] . νεταιγαρι̣[
]νων[
. . . .

Fr. 15.

. . . . . .
]τονπελασδ'ε[
. . . . . .

Fr. 16.

. . .
]μ̣[
] . οσθε[
]ε̣ιροσυ̣[

Fr. 17.

. . . . . .
]νοσε̣ . . α[
]σ̣ιανσκοπε[
]διωκτ[.]α̣[
. . . . . .

Fr. 18.

]εγαροι̣[
]νετοι[
]α̣ιρωι̣[
] . ασαλ̣[
]νυν̣[
. . .

Fr. 19.

]ωσγνω[
] . γδ̣[
]ησ [
]ατανν[
] . υμα̣[
. . .

Fr. 20.

. . .
] . εσυμ[
]ο̣μιζ̣ . [
]μ̣[
]ατα . [
]ινο[
]νμ̣[
]τ̣ωνα[
. . .

Fr. 21.

. . . .
]ηρ̣τ̣[
]αμ[
]λλοικρα[.] . [
]τεπαυταη[
] . . φαμ[
. . . .

Fr. 10.

. . . . . .
] . [. . . .] . [
]ρτον λαμβα[ν
] . μι τοῦτο· ν[
ἑκτε
] συντελεῖς τ[
]φέρει καὶ γὰ[ρ (?)
]ως μὴ λεγο[
]ελθε· δω . [˘
]ηνα· καιτ[
φ]υτεύσῃ[
]αρμοι το[
] . αλαιος [
]τεων· ὥ[
]ναλαβου[
. . . . . .

Fr. 11.

]η νομιζ[
(?) κά]τω ῥευσε[ῖ
]αιαπελ[
]ι· τοῦ τῶ[
. . .

Fr. 13.

. . .
]α[
]στω βι[
] . κυβερν[
]σω δοξα[
]ν μὲν ἀλλ[
]κα νίκα ρ[
]φ[
. . .

Fr. 12.

. . . . . .
] . σ[. .] . [
]ηρον[
]φέρει τα[
]ε τὰ μέλλο[ντα
. . . . . .

Fr. 14.

. . . . . .
]μφιον[
]ν ἑκάστῳ· γ[
] . νεται γὰρ ι[
]νων[
. . . . . .

Fr. 15.

. . .
]τον πέλας δ' ε[
. . .

Fr. 16.

. . .
]μ[
] . οσθε[
]ειρος ὑ[

Fr. 17.

. . . . . .
]νοσε . . α[
]σίαν σκοπε[ῖ
] διωκτ[έ]α[
. . . . . .

Fr. 18.

]ε γὰρ οι[
]νετοι[
]αιρωι[
] . ασαλ[
] νῦν [
. . . .

Fr. 19.

]ως γνω[
] . νδ[
]ης [
]ταταν[
] . υμα[
. . .

Fr. 20.

. . .
] . εσυμ[
]ομιζ . [
]μ[
]ατα . [
]ινο[
ὑμ[
]τωνα[
. . .

Fr. 21.

. . . . . .
]ηρτ[
]αμ[
]λλοι κρα[.] . [
]τ' ἐπ' αὐτὰν [
] . . φαμ[
. . . . . .

Fr. 22.

. . . . . .
] . . . [. . .] . [
]ζευσκοιραν[
]ο . . ορειναπαρεστινε[

Fr. 23.

. . . . .
]ειισ[. .]καυτων
]λβοθυλακονλαρον απολαυον[

Fr. 24.

. . . . . .
] . . αισ[
] . ευχρητο[
]αλ . . . . φρ[
]κεσιβουλ[
]πο . . . λαν[
. . . . . .

Fr. 25.

. . . . .
]λουσακα[
]ωπαλι . [
]εσσοσι . . [
] . . . ε . . . [
. . . . .

Fr. 26.

. . . . .
]δυσπαλεστωι . [
]ιλονενθα
]κισκαθιζε[
]
. . . . .

Fr. 27.

. .
δρ[
δι[
. .

Fr. 28.

. . .
]αρσε[
]ρεθοσβλε[
]λοσυρομ[
]υ[
. . .

Fr. 29.

. . .
]μον[
]ανον . [
]σοσ[
. . .

Fr. 30.

. . . .
] . . . [
]ηφασσασ[
] . [. .] . [
. . . .

Fr. 31.

. .
λ[
χα . [
ενπ[
. .

Fr. 32.

. . . . .
]κ . λ . [
]μεχρι
·ω[
]εριδιατρίβα[
] ´. γερπε[
. . . . .

Fr. 33.

. . .
] . . αι[
]εκφα . [
]π[
. . .

Fr. 22.

. . . . .
] . . . [. . .] . [
] *Ζεὺς κοιρανι*[
]ο . . *ορεῖν πάρεστιν ε*[

Fr. 23.

. . . . .
]*εισ*[. .]*κ' αὐτῶν*
ὁ]*λβοθύλακον λάρον* ἀπολαύον[τα

Fr. 24.

. . . . . .
] . . *αισ*[
] . *ευ χρὴ το*[
]*αλ* . . . . *φρ*[
ἀρ]*κεσιβουλ*[
]*πο* . . . *λαν*[
. . . . . .

Fr. 25.

. . . . .
]*λουσακα*[
]*ω παλι* . [
μ]*έσσος ι* . [
] . . . *ε* . . . [
. . . . .

Fr. 26.

. . . . .
] *δυσπαλὲς τῷ* . [
]*μλον ἔνθα*
]*κις καθιζε*[
]
. . . . .

Fr. 27.

. .
δρ[
δι[
. .

Fr. 28.

. . . . .
]*αρσε*[
] *ῥέθος βλε*[
β]*λοσυρομ*[*ματ* (?)
]*υ*[
. . . . .

Fr. 29.

. . .
]*μον*[
]*ανον* . [
]*σοστ*[
. . .

Fr. 30.

. . . . .
] . . . [
]*η φάσσασ*[
] . [. .] . [
. . . . .

Fr. 31.

. .
λ[
χα . [
ενπ[
. .

Fr. 32.

. . . .
]*κ* . *λ* . [
] *μέχρι*
π]*ερὶ διατρίβα*[ω
] *γ'* *ἐρπε*[
. . . .

Fr. 33.

. . . . .
] . . *ασ*[
] *ἐκφα* . [
]*π*[
. . . . .

Fr. 34.

τι[
εξι[
και[
. .

Fr. 35.

]τοδικανδειφ[
]νκα[.]υ . [.]ι[
. . . . .

Fr. 36.

. . . .
]ατοσ[. .] . . . ω[
]αμαζειναι[
]καια . [.] . θαλ[
. . . . .

Fr. 37.

. . .
⊥ . [
⊢ ου . [
≡ ουτ[
. . .

Fr. 38.

. . .
] . [
]ωνοσε[
] . . αμι[
]ολιτασ[
]τουδοι[
] . [
. . .

Fr. 39.

. . . . .
]όκα·μ[
] . μην[. .] . μ[
]οισ· . [. .]μει[
]λοιδεκαι[
]ίασ·πολλα[.]δ[
]φοισ·αδε . υ[
]πα . υλλα . [
]καλον[
. . . .

Fr. 40.

. . .
] . . δρυ[
] . . [.]υ . [
]λω.πεφ . [
]
. . .

Fr. 41.

. . . .
]κε . αλ . [. . . .]φυ . . . [
]ρπρομαθευσ
]ισαρο
]τάχαρη
]λ[.]

Fr. 42.

. . .
] . [
α[
] . ευτ[
] . . [
. . .

Fr. 43.

. . .
] . [
]ερθεν[
. . .

Fr. 44.

. . .
] . πο . [
] . ιν[
]πρ . [
. . .

Fr. 45.

. . .
]δεπ[.]
] . ωλ[
. . .

Fr. 46.

. .
]α[

Fr. 47.

]νοσε[
]μελ[

Fr. 48.

. . .
]ρ[.] . . . [

Fr. 49.

]πασ[
]νκ[

Fr. 34.

τι[
ἐξι[
και[
. .

Fr. 35.

]το δίκαν δεῖ φ[
]νκα[.]υ . [.]τ[
. . . . .

Fr. 36.

. . . .
]ατοσ[. .] . . . ω[
δ]αμάζειν α[
]καια . [.] . θαλ[
. . . . .

Fr. 37.

. . .
. [

Ου . [
ουτ[
. . .

Fr. 38.

. . .
] . [
]ωνοσε[
] . . αμι[
π]ολίτας [
]τουδοι[
] . [
. . .

Fr. 39.

. . . . .
π]όκα· μ[
] . μην[. .] . μ[
]οις· . [. .]μει[
]λοιδε και[
]ίας· πολλα[.] δ[
]φοις· ά δε . υ[
ά]πατυλλα . [
] καλὸν [
. . . . .

Fr. 40.

. . .
] . . δρυ[
] . . [.]υ . [
]λω· πεφ . [
] ̂[
. . .

Fr. 41.

. . . . . .
]κε . αλ . [. . . .]φυ . . . [
γὰ]ρ Προμαθεὺς
]ισαρο
] τάχα βῆ-
λ[.]

Fr. 42.

. . .
] . [
α[
] . ευτ[
] . . [
. . .

Fr. 43.

. . .
] . [
ν]έρθεν [
. . .

Fr. 44.

. . .
] . πο . [
] . ιν[
]πρ . [
. . .

Fr. 45.

. . .
]δεπ[.]
] . ωλ[
. . .

Fr. 46.

. .
]ᾶ[

Fr. 47.

]νοσε[
]μελ[

Fr. 48.

. . .
]ρ[.] . . .

Fr. 49.

]πασ[
]νκ[

]μαυ̣τ̣[
2 lines lost.
] . δ̣[
] ·αϛ[
]σφ[
. .

]ηρανπο[
] . . κ̣α̣ . . [
. . . . .

]μαθειν[
]σχ̣ορδη[
. . . .

]ταλ[
]νπλ̣ . [
. . .

Fr. 50.

. . . .
] . ωσαλλο[
] . [. .]τ̣ . [
. . . .

Fr. 51.

. .
]ερα[
]υμ[
. .

Fr. 52.

. . .
]ν̆α̈ι . [
]γαρα̣[
. . .

Fr. 53.

. .
]α̣ρα̣[
]π̣ι̣[
. .

Fr. 54.

. . .
]ρισδ[
]παρα[
. . .

Fr. 55.

. . .
]α̣σκ̣[
]α̣ιατ̣[
. . .

Fr. 56.

. . .
]ψαν[
]μ̣εν[
. . .

Fr. 57.

. . .
] . . λ̣[
]κ̣σει̣[
] [
. . .

Fr. 58.

. . .
] . [
]ιον . [
. . .

Fr. 59.

. . .
]
]ον.μ . [
. . .

Fr. 60.

. . .
] . λει
]
. . .

Fr. 61.

. .
]ων
]
. .

Fr. 62.

. . .
] . . [
]σ̣υντον̣[
. . .

Fr. 63.

. .
]λεσ[
]ι̣ . [
. .

Fr. 64.

. .
ενφ[
. .

Fr. 65.

. . .
]α̣λο̣χ̣ον[
. . .

Fr. 66.

. .
]γ̣ερ[
. .

Fr. 67.

]ξ̣εν[
. .

Fr. 68.

. . .
]μ̣εσιϲ̣[
. . .

Fr. 69.

. .
]αι[
. .

]μαυτ[ ]ηραν πο[ ]μαθειν [ ]ταλ[
2 lines lost.] . . κα . . [(?) προ]σχορδη[ ]νπλ . [
5] . δ[. . . . .
] ασ[
]σφ[
. .

Fr. 50.
. . . .
] . ως ἀλλο[
] . [. .]τ . [
. . . .

Fr. 51.
. .
]ερα[
]υμ[
. .

Fr. 52.
. . . .
]ν αἴ . [
] γὰρ α[
. . . .

Fr. 53.
. .
]αρω[
]πι[
. .

Fr. 54.
. . .
]ρις δ[
] παρα[
. . .

Fr. 55.
. . .
]ασκ[
]αιατ[
. . .

Fr. 56.
. .
]ψαυ[
]μεν[
. .

Fr. 57.
. .
] . . λ[
]κσει[
] [
.

Fr. 58.
. . .
] . [
]ιον . [
. . .

Fr. 59.
. . .
]
]ον· μ . [
. . .

Fr. 60.
. . .
] . λει
]
. . .

Fr. 61.
. .
]ων
]
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Fr. 62.
. . .
] . . [
] συντον[
. . .

Fr. 63.
. .
]λεσ[
]ι . [
. .

Fr. 64.
. .
ἐνφ[
. .

Fr. 65.
. . .
]αλοχον [
. . .

Fr. 66.
. .
]γερ[
. .

Fr. 67.
]ξεν[
. .

Fr. 68.
. . .
]μεσισ[
. . .

Fr. 69.
. .
]αι[
. .

It may be convenient to add here the previously known fragments of Cercidas, which I transcribe from Bergk, *Poetae Lyrici*, ii. pp. 513–15.

IAMBI.

1. Athen. xii. 554 d:

ἦν καλλιπύγων ζεῦγος ἐν Συρακούσαις.

MELIAMBI.

2. Diog. Laert. vi. 76:

οὐ μὰν ὁ πάρος γα Σινωπεὺς
τῆνος ὁ βακτροφόρας, διπλοείματος, αἰθεριβόσκας,
ἀλλ' ἀνέβα χῆλος ποτ' ὀδόντας ἐρείσας
καὶ τὸ πνεῦμα συνδακών·
ἦς γὰρ ἀλαθέως διογενὴς
Ζανὸς γόνος οὐράνιός τε κύων.

1. γα Bergk; γε Cobet, γ' ἔα vulg. 4. This line was bracketed by Cobet. 5. διογενής is placed here instead of at the beginning of l. 6 by W–M.

The reference is to the death of Diogenes. The language of this fragment is reflected in [Diog.] *Epist.* 7 Μὴ ἀνιῶ, ὦ πάτερ, ὅτι κύων λέγομαι καὶ ἀμπέχομαι τρίβωνα διπλοῦν κτλ.

3. Stob. *Flor.* lviii. 10 = **1082.** Fr. 7. 2–4.

4. Stob. *Flor.* iv. 43:

πῶς κεν ἴδοιεν
τὰν σοφίαν πέλας ἐστακυῖαν ἄνδρες
ὧν τὸ κέαρ παλῷ σέσακται καὶ δυσεκνίπτῳ τρυγί;

1. The preceding line νοῦς ὁρῇ καὶ νοῦς ἀκούει (= Epicharmus, Fr. 117) is not to be assigned to Cercidas. κεν ἴδοιεν Meineke; κ' ἴδοιεν B, ἐνίδοιεν vulg. 2. ἄνδρες W–M; ἀνέρες vulg. 3. W–M with Bentley would prefer the genitive παλῶ . . . δυσεκνίπτω τρυγός.

5. Galen x. 406:

ἐν κριομύξοις ἀνδράσιν [εὐδοκιμήσει].

The passage is Θέσσαλος δὲ ἅμα τοῖς ἑαυτοῦ σοφισταῖς ἐφ' ὑψηλοῦ θρόνου καθήμενος ἐν κριομύξοις ἀνδράσιν, ὡς ὁ Κερκίδας φησίν, εὐδοκιμήσει. W–M agrees with Meineke, *Anal. Alex.* p. 394, that εὐδοκιμήσει does not belong to the quotation, notwithstanding its metrical aptness.

6. Athen. viii. 347 e:

οὕτω μοὶ δοκεῖ καὶ ὁ λεβητοχάρων Οὐλπιανός, κατὰ τὸν ἐμὸν Μεγαλοπολίτην Κερκίδαν, μηδὲν μὲν ἐσθίειν τῶν ἀνδρὶ προσηκόντων, τηρεῖν δὲ τοὺς ἐσθίοντας, εἰ παρεῖδον ἢ ἄκανθαν ἢ τῶν τραγανῶν τι ἢ χονδρῶδες τῶν παρατεθέντων.

7. Greg. Naz. *De Virt.* 595:

ἅπαντα δ' ἕρπειν εἰς βυθὸν τὰ τίμια
τῶν γαστριμάργων σῖτα, μήτε σῖτ' ἔτι
τῶν εὐτελεστάτων λέβητος ἐξ ἑνός,
ὀρθῶς λέγει που Κερκίδας ὁ φίλτατος,
τέλος τρυφώντων αὐτὸς ἐσθίων ἅλας,
αὐτῆς τρυφῆς ἔθ', ἁλμυρὸν καταπτύων.

A corrupt passage, which Bergk does not attempt to emend.

8. Phot. *Bibl.* 279, p. 533 b:

καὶ ἡ μαγὶς δὲ ἀντὶ τῆς τραπέζης Αἰγύπτιον δόξει καὶ παντελῶς ἔκθεσμον. Ἐπίχαρμος δὲ ὁ Δωριεὺς καὶ Κερκίδας ὁ μελοποιὸς ἐπὶ τῆς αὐτῆς διανοίας ἐχρήσαντο τῇ λέξει.

9. Pollux iii. 27:

ἐπιπάτωρ· βέλτιον γὰρ τοὔνομα τοῦ πατρωοῦ, εἰ καὶ Κερκίδας κέχρηται. Cf. Fr. 1. ii. 12.

Fr. 1. i. 12.]*ανιοψιάδᾳ* is probably a variant; cf. e. g. ii. 10 and 20. *Ὀψιάδης* occurs as a proper name, e. g. C. I. G. 169.

14. For *σπυροί*, which evidently occurred in the text of the poet, cf. Etym. Magn. 724. 32 *Ἡρωδιανὸς λέγει ὅτι τοὺς πυροὺς σπυροὺς λέγουσιν οἱ Συρακόσιοι*, and Hesych. *σπυρούς· πυρούς*. The word occurs in Paton-Hicks, *Inscr. of Cos*, 39. 11, Collitz, *Gr. Dialektinschr.* 4736 (Thera), Dittenberger, *Sylloge*, ed. 2, 938. 23 (Epidaurus).

ii. 1–iii. 17. '[Why did not Fortune] reduce to penury the . . . and incontinent Xenon, and bring us his money that was running to waste? What was to prevent, supposing some one should ask her? For it is easy for a god to accomplish everything whenever it comes into his mind, and to empty of his swinish wealth the dirty usurer and hoarder or this outpourer and ruin of his substance, and to give the squandered means to the man who takes his bite in season and shares his cup with a neighbour. Is then the eye of Right blinded like a mole's? Does Phaethon see crookedly with a single orb, and is the

vision of fair Justice dimmed? How can they who have neither hearing nor inlet of sight be yet taken for deities? Nay, the august lightning-compeller sits on mid Olympus holding even the balance and in no wise signifies his will. And so said Homer in the *Iliad*; it sinks when the fated day comes to noble men. For why does not he who controls the weights, if he is upright, incline them to me, or to Phrygia at the ends of the earth? Of a truth I fear to say how perversive is the scale of Zeus with men. To what sort of lords, then, or to what children of Heaven can one go to find how he may get his deserts, when the son of Cronus, the begetter and parent of us all, is found to be a father to some and a stepfather to others? Better to leave these questions to the astrologers, for they, I expect, will have no manner of trouble. For us let Paean and Giving be our care, for she is a goddess, with Retribution, on earth. While, then, the deity sends a favouring breeze, hold her in honour, men, and pursue her . . . and you may then utterly rid yourselves of the reprehensible [desire for] wealth and for [the other gifts] of fortune.'

1. Τύχη or some deity is the subject of the sentence. ἀκρασίων is only found here.

2. Two short syllables are required between πενητ and αν, and πενητυλίδαν, although palaeographically unconvincing, satisfies that condition and is a tolerable word. πενητύλος (cf. e. g. μικκύλος) is, as W(ilamowitz)–M(öllendorff) remarks, in harmony with the style, and the termination -ίδας recurs in l. 7 τεθνακοχαλκίδας. πένητ' of course would be satisfactory, if the problem of the next word could be solved. For the first damaged letter it is difficult to read anything but a ν; a mark of elision followed by an ι is much less suitable. The second, if not λ, can be δ or α, possibly ν. With ν, there would be only one more letter before αν; with λ, δ, or α, there are probably two, and the slight vestiges seem most consistent with ισ, but ιδ is, I think, just possible. A κ is hardly admissible.

The marginal note evidently refers to Xenon, who is not, apparently, otherwise known to fame.

4. ⟨σ⟩φ' W–M. 'τις φέρο[ι]το gives inferior sense, and is abnormal in syntax.

6–8. These three opprobrious compounds are all new. The first two go together and express the opposite character to that of the intemperate Xenon (τοῦτον, l. 9); the miser makes no better use of his wealth than the spendthrift. τεθνακοχαλκίδας is perhaps not impossible for such a bold coiner of words as Cercidas; cf. παλινεκχυμενίτας in the verse below. The idea it expresses is that hoarded wealth is dead and unprofitable. There is really very little doubt about the first syllable, and though the vestiges of the supposed κ are slight they suit that letter well. The mark of length above the ι must in any case be erroneous.

The variant ὄλεθρον inserted in the margin is obviously right.

9–10. συοπλουτοσύνα, ἐπιταδεοτρώκτας, and κοινοκρατηρόσκυφος are three more otherwise unattested compounds.

11. The diminutive δαπάνυλλα is another unfamiliar word; for the form cf. e. g. φθίνυλλα, and Fr. 39. 7.

12. The marginal note gives a definition of σπάλαξ, from which the novel ἀποσπαλακοῦν is formed. For Δίκας ὀφθαλμός cf. Soph. Fr. 11, Dionys. Fr. 5, Fr. Adesp. 421 Nauck, &c.

13–14. W–M observes that the introduction of Phaethon, i. e. Helios, between Δίκα and Θέμις is not unnatural, the sun as all-seeing being regarded as the avenger of the innocent; hence the practice of calling the sun to witness. λιπαρά is Hesiod's epithet of Θέμις, *Theog.* 901. παρανγεῖν and καταχλυοῦν, which are found here only, are glossed in the adscripts. The form αὐγεῖν occurs in Job xxix. 3; cf. Hesych. αὐγῶ· αὐγάζομαι.

15. The marginal variant, with the slight alteration of τοι for οι, is no doubt right. οὗτοι τοί would be unmetrical. ὀπάν here refers especially to the sense of vision.

16-iii. 3. The complaint here seems to be that Zeus does not actively intervene in the interests of right. He only holds the balance and observes its indications; the weights are determined by Fate. Cf. *Iliad* Θ 70–2 *ἐν δ' ἑτίθει δύο κῆρε . . . ἕλκε δὲ μέσσα λαβών· ῥέπε δ' αἶσιμον ἦμαρ Ἀχαιῶν.* As an alternative to the supplements adopted G. Murray proposes [*ἔχων*] *ὀρθὸν* [*καθίζει*, which is a more difficult order, though not more involved than e. g. Aristoph. *Thesm.* 811. He would also prefer to read *ὁ σέμνος . . .* [*καθίζει, . . . οὐδαμῆ, καὶ τοῦθ' . . . Ἰλιάδι ῥέπει⟨ν⟩, ὅταν αἶσιμον ἦμαρ, ἀνδράσι κυδαλίμοισ⟨ι⟩ν.* But does Homer say this?

5. *βρυγια* is more likely to have been altered to *φρυγια* than vice versa; the shortening of the *υ*, which is long in Apoll. Rhod. iv. 330 Βρυγηίδας, 470 Βρυγοί, Scymnus 433 Βρυγοί, occasions little difficulty; cf. Βρίγες. Sufficient regularity is restored to the metre by the transposition suggested by W–M. *ἐσχάτα Μυσῶν Βρυγία* is a variation of the common proverb *Μυσῶν ἔσχατος* to indicate an insignificant or unknown person; cf. e. g. Plato, *Theaetetus* 209 b *αὕτη οὖν ἡ διάνοια ἔσθ' ὅτι μᾶλλον ποιήσει με Θεαίτητον ἢ Θεόδωρον διανοεῖσθαι, ἢ τῶν λεγομένων Μυσῶν τὸν ἔσχατον;* on which the Scholiast remarks *ἐπὶ τῶν εὐτελεστάτων. Μάγνης Ποαστρίᾳ· οὐκ ἔστιν οὐδεὶς οὐδ' ὁ Μυσῶν ἔσχατος· καὶ Μένανδρος Ἀνδρογύνῳ· Μυσῶν ἔσχατος πολέμιος.* The poet would have justice rewarded even in the most obscure and humble of men. This seems a more suitable interpretation than to make the *δέ* adversative 'but inclines them instead to . . .'

An erroneous accent on the first syllable of *εσχατα* has been cancelled by the dots placed on either side of it; cf. 841. vi. 88 and ix. 17, where we wrongly supposed the two accents to be alternatives.

6. [*παρα*]*γει* W–M; the letter after the lacuna could equally well be *τ*. *αὐτοῖς* refers not to *Μυσῶν* but vaguely to people in general.

9–10. *εὗροι*, as emended by the corrector, is evidently right, and *λάβοι* would naturally follow, as e. g. in Plato, *Crit.* 45 b *οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι χρῷο σαυτῷ.*

12. *πατρωός*: cf. Pollux iii. 27 *ἐπιπάτωρ· βέλτιον γὰρ τοὔνομα τοῦ πατρωοῦ, εἰ καὶ Κερκίδας κέχρηται* (= Cerc. Fr. 9). The allusion may well be to the present passage.

13. *μετεωροκόποις*: cf. Aristoph. *Pax* 92 *ποῖ δῆτ' ἄλλως μετεωροκοπεῖς;* The substantive is found only here. For this sarcastic allusion cf. Diog. Laert. vi. 24 *ἔλεγε δὲ* (*sc.* Διογένης) *καὶ ὡς ὅτε μὲν ἴδοι . . . ὀνειροκρίτας καὶ μάντεις καὶ τοὺς προσέχοντας τούτοις . . . οὐδὲν ματαιότερον νομίζειν ἀνθρώπου.*

14. *οἰ⟨δὲ⟩ ἕν* is restored by W–M on metrical grounds; *ἕλπομαι οὐθέν* (Murray) is an alternative remedy. The corrector's *ἔχην* may be the original form; cf. introd. p. 24.

15. *μεταιδως*, as W–M points out, is probably for *Μετάδως*, a substantive formed from *μεταδιδόναι* on the analogy of *δώς* in Hesiod's *δὼς ἀγαθή* (*Opera* 354), to which passage the adscript of the papyrus refers. *Αἰδώς* has no doubt some speciousness in view of the passage in Hesiod, *Opera* 197–200, where *Αἰδώς* and *Νέμεσις* are described as leaving the earth for Olympus. Cercidas might be held to be directly controverting that statement: Hesiod was wrong; they are still on earth (*κατὰ γᾶν*, l. 16), and are the true divinities. But, besides metrical difficulties, the objection to this is that the marginal note becomes quite irrelevant and must be supposed to be a mistake. The corruption to *αιδως*, on the other hand, would be easy, apart from the possible influence on the copyist of Hesiod's conjunction of *Αἰδώς* and *Νέμεσις*. W–M seems also right in regarding *ἀγαθά* as an interpolation from the verse of Hesiod cited here by the annotator. With *θεὸς γὰρ αὖτα* in the following verse the epithet is otiose, and its removal leaves the metre normal. If *ἀγαθά* is retained, it must be scanned as an anapaest, *καί* being elided before the following short vowel, which would be in accordance with the later practice. Murray, keeping *Αἰδώς*, proposes the transposition *καὶ μετ' Αἰδὼς ἀγαθά.*

The inclusion of Paean among these deities is noteworthy, though hardly surprising;

both Antisthenes (Diog. Laert. vi. 6) and Diogenes (Stob. xiii. 25) are reported to have compared their office to that of doctors, and Bernays remarks on the fact that Diogenes, who spared few, seems to have respected medical men (*Lucian und die Cyniker*, p. 95; cf. Diog. Laert. vi. 24). Perhaps, as W–M thinks, Νέμεσις here has a wider meaning than retribution, and is rather the principle of *ius suum cuique*; cf. Arist. *De Mundo* 7 Νέμεσιν δὲ ἀπὸ τῆς ἑκάστῳ διανεμήσεως, and the similar explanation of Cornutus, *Nat. Deor.* 13. There seems, however, to be no parallel for the actual use of *νέμεσις* in this sense.

17. *τιμᾶτε*: strictly the dialect requires *τιμᾶτε*, but this need hardly be pressed.

iv. 1–4. The supplements adopted are for the most part due to W–M. *με]ταίξαντες* is to be taken with *τιμᾶτε*, the circumflex accent, which is inconsistent with the diaeresis, being erroneous. A complementary clause, specifying the contrasted objects of aversion, followed; *ζῆλον νεμεσητὸν ὄλβου καὶ πάντων τῶν ἀπὸ τύχας* is the paraphrase suggested by W–M. *-σητον* could be the termination of e. g. *μισητόν*, but *νεμεσητόν* is recommended by Νέμεσις in l. 16. *ἐ[στίν* is also doubtful, and *ἐ[ῖπον*, alluding to an injunction given earlier in the poem, is a possible alternative; *ἐ[ὐκτόν* is rather too long for the space. Owing to the mutilated condition of the text, the correct division of these concluding lines remains uncertain. *μέσφ' οὗν . . . φυσιάει* and *τιμᾶτε . . . ελᾶ[∪ ∪–* may be separate verses, and *ταῦτ' . . . ἐξεμέσαι* another in the same rhythm.

5–18. 'It has been said, Damonomus—you are not devoid of knowledge—that the dark-winged son of Aphrodite blows on us from his mouth two kinds of breath. The man on whom his right cheek breathes softly with gentle breath steers in calm weather the ship of love by the sane rudder of persuasion. But they on whom he looses the left cheek and stirs forth the storms and wanton blasts of desire have their course ever set on a surging sea. Well said Euripides. Is it not then better to choose of the two the favouring breeze, and wisely using the rudder of persuasion to sail straight while our course lies in Aphrodite's waters?'

5. A new poem, as is indicated by the coronis, begins at this point. The passage alluded to was identified by W–M as *Trag. Gr. Frag.* Adesp. 187 *διισσὰ πνεύματα πνεῖς, Ἔρως*, from Hermias on Plat. *Phaedr.* p. 76; cf. Lucian, *Amor.* 37 *διισσὰ γὰρ ὄντως κατὰ τὸν τραγικὸν πνεύματα πνεῖ ὁ Ἔρως, ἑνὸς δὲ ὀνόματος οὐχ ὅμοια πάθη κεκοινώνηκε*. Meineke had already attributed the line to Euripides (*Com. Frag.* iv. p. 171), a conjecture which is now verified by l. 15 below. Cf. *Iph. Aul.* 543–57.

6. *κυανοπτέρυγος* is not otherwise attested.

7. Damonomus is unknown; it is implied that he was sufficiently well-read to recognize the allusion rather than that he was experienced in love.

8–9. The restoration of this passage is a little doubtful. It is not clear in the first place whether *γάρ*, which has been added above the line, was intended to replace or to supplement *μέν*. W–M would ignore the punctuation of the original and connect *καὶ βροτῶν* with *ἀπευθής*, making [*τῷ*] *μὲν γὰρ ἄν* or [*τῷ*] *γὰρ ἄν* the beginning of the fresh sentence. But *καὶ βροτῶν* seems more naturally taken, as marked in the papyrus, with the succeeding relatives, and with [*τῷ*] I prefer to suppose that the inserted *γάρ* is slightly out of its proper position. At the end of the line *εὐμενε[στέρα]* is indicated by the grave accent on the third *ε*; but the juxtaposition of two words in *-τερα* is not satisfactory, and since other instances of mistaken accents occur in this MS., I have adopted W–M's *εὐμενε[ῖ πνοᾷ]*, for which there is just room in the lacuna. Since Euripides had written *πνεύματα πνεῖς*, there is no objection to the repetition of *πνοᾷ . . . πνεύσῃ*. The verse is then a trochaic tetrameter, for which

cf. l. 15. This will leave – ∪ ∪ – – instead of the usual – ∪ ∪ – ∪ ∪ – ⏑ for the first part of l. 9; but other examples of an Adoneus are not wanting in these poems, e. g. ii. 5, Fr. 3. ii. 3–4, 11, and there is no particular objection to one at this point. Murray makes the suggestion that *εὐμενεστέρα* | *δεξιά* may be the original text, *δεξιτερά* being due to the influence of the preceding word; this would not be unattractive, were *εὐμενεστέρα* assured.

10. *ἔρωτος* is probably to be connected with *ναῦν* rather than with *ἀτρεμίᾳ*, in spite of the absence of the article, for which passages like Xen. *Cyrop.* viii. 1. 8 *τὰς θύρας Κύρου* may be compared. Or a more normal construction can easily be obtained by the transposition *ναῦν τἂν*.

15. For *Εὐριπίδος* cf. note on l. 5. I adopt in the second part of the verse the slight alterations suggested by W–M in order to restore the dislocated metre. Another expedient would be to substitute *καλὸν* for *κάρρον*, which would give the favourite rhythm – ∪ ∪ – ∪ ∪ – –; but *κάρρον* looks right, and is unlikely to have displaced an original *καλόν*.

v. 11. *κοθ*[might be a derivative of the Doric form *κοθαίρειν* for *καθαίρειν* (cf. Collitz, *Gr. Dialektinschr.* 1646 *κοθαρῶν*, 1156 *κοθάρσι*). The choice of words beginning with *κοθ* is very limited.

13–16. In the restoration of this commendation of a cheap and easy love I owe several points to W–M. Cf. e. g. Diog. Laert., vi. 46, Horace, *Sat.* i. 2. 119 *namque parabilem amo venerem facilemque.* A dot before *λησ* is presumably accidental; there is another superfluous dot after *οβολω*. In l. 16 (19) the high stop after *ειμεν* might be interpreted as one of the dots enclosing the insertion above the line.

Fr. 2. ii. 1–3. Fr. 31 might be placed at the top of this column so far as external appearances are concerned.

4. *κροτησίγομφος* is another novel compound.

6. A vestige from the top of the letter following *η* suggests *λ* or *δ*.

7. Perhaps *φευξιπήμονα*, though the cross-bar of the *η* must be supposed to have been drawn abnormally high; cf. however *η* in l. 15. The letter after *π* is more like another *π* than anything else, but an *ι* is also possible. Compounds of *φυξι-* occur, but none with *φευξι-*. Or should we combine *κα*]*ταφεύξ(ε)ι*?

8. *σκιόθρεπτος* occurs only here.

9. The letter between the two lacunae is represented by an upright stroke which may well be one of the limbs of a *π*, and *ἁδ*[*ο*]*μ*[*ο*]*π*[*λ*]*άκτων* (W–M) is quite suitable; cf. *ἡδονοπλήξ*, which was used by Timon. The supposed rough breathing above the initial *α* may be a mark of long quantity.

12. *γασ*[: or *γαρ*. The letter after]*τρα* may be *π*.

13 sqq. As restored by W–M this passage describes the physical condition of some one suffering from self-indulgence; the first person is used in l. 16, but the poet cannot be here speaking of himself. For *ὠλεσίκαρπον* cf. Homer *κ* 510 *ἰτέαι ὠλεσίκαρποι*, which Hesychius explains *διὰ τὸ ταχέως ἀποβάλλειν τὸν καρπόν, ἢ ὅτι πινόμενος ὁ καρπὸς ἀγόνους ποιεῖ*; cf. Oppian, *Cyn.* iii. 283 *τύμπανον εὐκελαδον, Διδυμήϊον, ὠλεσίκαρπον*. The word would here signify useless fat which *ἀπόλλυσι τὸν καρπὸν τῆς τροφῆς*. *σφύξ* is included in a list of words in *-υξ* by Theognostus (Cramer, *Anecd. Ox.* ii. 132), and does not merit the suspicion with which it has been regarded (Lobeck, *Paralip.* p. 108). According to Erasistratus, *πνεῦμα* is comprised in the arteries, and *σφύγα φυσαλέαν* might therefore mean an inflated pulse. *φυσαλέος* occurs in Nonnus, *Dion.* xliii. 405 *φυσ. χόανον*. For *κρα*[*τερᾶς* cf. the gloss below,] . . *ς κρα*[*τ*]*αιᾶς*.] . *ας* or] . . *ας* is there possible, but *κρατ*]*ερας* cannot be read.—This would not be an unsuitable context for Cerc. Fr. 7.

iii. 20. Perhaps λαμυρο[; the letter before μ is more like α than λ, but it is noticeable that ἁλμυρόν occurs in Cerc. Fr. 7. 6. This line ended the poem.

Fr. 3. ii. 2–14. 'Many a mortal to whom death comes closes his eyes unwillingly. And thy heart within thy breast was stubborn and unconquered, making a rich meal of every care. Therefore nought goodly ever escaped thee. All the dainty prey of the Muses, O my soul, was deep in thy affections, and thou wert a most skilled fisher and hunter of the Pierian maids. But now when white hair plain to view hangs about the head . . . and the chin is hoary, and life, if it seeks any good thing suited to its age and years, uses flattery, looking to the broad threshhold of its end, now . . .'

3. Of the three variants ἀμάραντον, ἀπέραντον, and ἀμάλακτον the last seems the most suitable. καί is best scanned as a short syllable, – ∪ ∪ – – – ∪ ∪ – –; cf. l. 11.

5. πιμελοσαρκοφαγεῖν is another new compound. The termination is apparently -ῶν, a Doric contraction of εο for which cf. e. g. C. I. G. 2556. 15 ὠνώμενος, 2557. 26 εὐχαριστῶμες.

6. τ⟨ῷ⟩ τ[ί]ν W–M. For the accus. τ[ί]ν cf. Theocr. xi. 39, &c.; the remains of the first letter are quite consistent with τ. καλῶν, the reading of the corrector, is shown by the metre to be right. To the same hand is due the deletion of the final ν of τεοισιν, where the justice of the alteration is questionable.

7. The metre is easily restored by the slight modifications proposed by W–M. υπο is unsatisfactory, the π occupying too wide a space; but perhaps some mistake had to be rectified.

8. ἁλ[ι]ευτάς and ἰχνευτάς keep up the metaphor of κνώδαλα.

9–10. This is a difficult passage. In the first place the indicative here and in l. 12 after ὅκκα is extraordinary. It would be easy to write περιαιωρῶνται and κολακεύῃ, but the past tenses in ll. 4 and 8 and νῦν in l. 9 show that the reference is to the present rather than the future, so that the indicative is really more in place. Possibly, since ὅκα could govern either mood, a similar licence was extended to the longer form. Then is λάχναι the subject of the sentence? And what is the case of κορυφά? περιαιωρεῦνται seems probable, and the first three letters are consistent with the very slight vestiges. But the preceding lacuna would then be so short as practically to involve the dative κορυφ[ᾷ]. If περ[ι], which is also quite admissible, were read, there would be room for another narrow letter, e. g. κορυφ[αι]. The middle of l. 10 is much damaged; χ may be read for the doubtful κ, χ or α for λ, and ο or σ for ε. The next letter looks like ω, but χ(ε)λεα (not -σι) is not quite impossible.

11. W–M notes that Cercidas as a Cynic philosopher did not conform to the fashion of shaving the beard.

12. κράγυον suits the sense as well as the palaeographical conditions, but the α is perhaps a false Doricism; κρήγυον is the Theocritean form (xx. 19, *Epigr.* xix. 3). A complication is, however, introduced by the apparent interlinear insertion, which remains unexplained. There may be merely a dot before the supposed τ.

13. βιοτας appears to have been wrongly accented; if βιοτᾶς be read, δερκομένα is left suspended, unless, as Murray suggests, ἡλικίας be emended to ἡλικία. κολακεύει lacks an object. ποτί is only moderately satisfactory; the vestige of the letter after π rather points to α, λ, or perhaps ε; παρα or περι could well be read if they fitted the context. The marginal adscript is too much damaged to be of much assistance; προορῶν evidently refers to δερκομένα. Possibly there was another line below λωσ κτλ.

Fr. 4. 1. The letters ηθρασ are on a detached fragment which appears to be rightly placed here. A σ is in any case wanted to precede κ of σκωπτιλλιο ., a novel compound presumably

formed from σκώπτειν and ἰλλός; the termination may be ον, ος, or οι[ς]. Or perhaps σκωπτιλλις could be read; the supposed accent on the first ι is hardly certain. The circumflex above α of αυ seems to have been intended as an alternative to the acute, which, to judge by its position, was the original accent. It is not clear whether the two last letters of the line belong to the text or to an adscript. If to the text, they should be read ῳη[, preceded by a medial stop.

3. -μοφλυακεῖν is another unfamiliar compound, in which φλυᾱκεῖν is a form of φλυαρεῖν. Cf. φλύαξ, φλυακογράφος, and Hesych. φλυάσσει· φλυαρεῖ, φλύει, id. φλονάζει· φλυαρεῖ, ληρεῖ.

5–10. These lines may be arranged thus:

τᾶς δὴ τοιαύτας σκεπτοσύνας κεν[εᾶς] μὴ
σπουδὰν ποιεῖσθ[αι καὶ] στρέφειν ἄνω κάτω,
λ[ημ]μ' [ἴ]ν' εὕρῃς δια — ∪ ∪ —
[μου]σικῶς ἁρμοσμένον.

In l. 6 there is barely room in the lacuna for κεν[εας] and perhaps κενας was mistakenly written. λ[ημ]μ' [ἴ]ν' is suggested *exempli gratia* by W–M; a tiny vestige of the first letter of l. 9 is consistent with a μ, but no restoration which does not include the remainder of the verse can be considered satisfactory. In the latter part of that line θ could be ρ, and the doubtful ν may be δ or λ; the broken letter following might be the μ of μουσικῶς,—if that is the right word.

11–14. The conclusion of the poem, where in all probability there is a reference to the Stoic Zeno, unfortunately remains obscure. In l. 11 the first ο stands somewhat to the right of the initial letter of the line above and, with a slight allowance for the slope of the column, a lacuna of one letter at the beginning of the line is probable, apart from the consideration that ὅτ' or ὅταν would be contrary to the dialect. Moreover, near the top of the ο there is a very small speck of ink which may be a survival of the lost letter. At the end of this line, αι is on a detached strip, which was found folded with Fr. 4 and with little doubt belongs to it, though the combination adopted is uncertain. The exiguous remains of the preceding letter are consistent with e.g. κ or μ, but not τ; ἕλκ[ο]μαι is possible. In l. 12, if [π]οτ above is right, three letters are expected before αθευτον. The vestiges in front of the α do not suit τ, nor is σταθευτόν here very attractive. Perhaps τον is the article. αρσ is probable in l. 13 after αρσενασ and a repetition of that word in some form, e.g. ἀρσένων or ἄρσην, seems to be indicated. ε is not impossible for the fourth letter, though the very slight trace does not suggest it; a letter having a perpendicular stroke like η would be more satisfactory. In l. 14 the first letter may be γ or τ, and we have the choice between γε̣[λ]ως and]τ' (or γ') ἔ[ρ]ως: the latter accords better with πόθον and ἵμ[ε]ρον just above.

On the meaning of these lines and their relation to the foregoing passage see p. 23. It is not necessary to assume that the masculine relationship which seems to have been here commended was the ordinary παιδεραστία, to which Zeno, as the fragments show (cf. Frs. 247–53, v. Arnim), was supposed to have been addicted. The poet was possibly upholding a sentiment of a more spiritual order as the true 'Zenonian' love. The adjective Ζηνωνικός is used by Sopater, *ap.* Athen. iv. p. 160 f.

15. Κερκίδα: Κερκιδᾶς is the common spelling, that being the accent according to Arcad. 21. 19 and apparently Herodian, Περὶ μον. λέξ. 10. 30 (though the MS. there has Κερκίδας). But Κερκίδας, as in Harpocration, Stobaeus, and others is, as W–M observes, better adapted both to Doric nomenclature and to a period prior to the vogue of hypocoristica in -ᾶς. Stobaeus makes the genitive -α, as here, in lviii. 10, -ου in iv. 43.

Fr. 5. 2. Καλλιμέδων may be the Philo-Macedonian orator ridiculed for his gluttony by comic poets; cf. e. g. Athen. iii. 104 c–d.

4. σφαῖρος was a form used of the κόσμος by Empedocles, but no doubt Σφαίρω should here be taken, with W–M, as a proper name, and the Stoic philosopher (Diog. Laert. vii. 6) is meant. This allusion is of cardinal importance in the question of the poet's date (cf. p. 26), and has a secondary interest from the fact that Sphaerus had been an instructor of Cleomenes, the enemy of Megalopolis (Plut. *Cleom.* 11).

8.]φεροντ' may be the participle or =]φέρουσι.

Fr. 6. 2–3. Restored by W–M. For l. 2 cf. Callimachus, Fr. 46 βουσόον, ὅν τε μύωπα βοῶν καλέουσιν ἀμορβοί.

Fr. 7. 1. A dark fibre running down the verso would suit a combination with Fr. 9. 6, a lacuna of one or two letters dividing σαπ . [from] . εσ[; but the edges of the papyrus do not directly join.

2–4. The identification of these lines with Cerc. Fr. 3 (Stob. *Flor.* lviii. 10) is due to W–M. μναμόνευ' is Meineke's emendation of the reading of AB ἀμναμονεῦ: ἐμναμόνευ' Bergk, ἀμναμονεῖ Gaisford, ἀμνάμονα vulg.

Fr. 8. i. 1.]σεῖδε μέν: or perhaps]ς εἰδέμεν; προειδέμεν is found in a citation from Archytas in Gaisford's Stobaeus App. p. 46.

2. Some case of εἰλαπίνη is probable.

3. β]λεννοτέρου cannot be read.

Fr. 9. 4. σιγηροί: cf. Moeris, p. 343 σιγηλὸς ἐν τῷ λ Ἀττικοί, ἐν τῷ ρ Ἕλληνες.

5. W–M suggests πανθώ[πευμα. πᾶν θω[or πάνθ' ὡ[might also be read.

Fr. 10. 4. ἐκτελεῖς is a variant for συντελεῖς.

7. An interlineation at the end of the line is perhaps a mark of short quantity.

10. Perhaps ἁρμοῖ,—unless it is γ]άρ μοι.

11. παλαιός is possible: or the division may be] . α λαιὸς [.

Fr. 11. This fragment might well be from the top of Fr. 1. v. μὴ . . . νόμιζ[ε would be a convenient combination.

2. Some form of the Doric future of ῥέω seems probable.

4. τοῦ τῶ[: or τοῦτ' ὠ[. τούτω[is excluded by the accent.

Fr. 13. 5. A dot between ν and μ half-way up the letters is probably accidental, since there is no word μεναλλ . . .

6. The preceding κ is against the division ἀνίκα ρ[.

Fr. 20. 6. In the interlinear insertion the supposed υ may be a rough breathing belonging to the α below; there would then be a dot between the breathing and μ[.

Fr. 22. 3. If ορειν = ὁρᾶν the form is comparable with e. g. Theocr. xxvi. 14 ὀρέοντι; but ὁρῆν would also be a good Doric form (Fr. 1. iv. 5 φυσῆν, &c.).

Fr. 23. 2. ὀ]λβοθύλακον W–M. This word, which is not found elsewhere, is explained by the marginal ἀπολαύσν[τα; ἀπολαυστ[ικόν is unsuitable.

Fr. 24. 2. An ink-spot above the line before ε may represent a high stop.
4. ἀρκεσίβουλος is unknown, but cf. ἀρκεσίγυιος.

Fr. 25. 1. The letter before the lacuna may be τ; it is probably not ν.

Fr. 28. 2.]ρέθος is more likely than]ο ἔθος on account of l. 3.

Fr. 30. 2. At the left edge of the papyrus between ll. 1 and 2 there is an ink-mark which may belong to some insertion.

Fr. 31. Cf. note on Fr. 2. ii. 1–3.

Fr. 32. 4. The acute accent on διατριβα[is singular; but perhaps it has been affected by the alternative termination.

Fr. 34. This fragment has a deeper margin at the top of the column than is found elsewhere in this papyrus. Frs. 34–41, 43–4, 59–61, 64–5 are much worm-eaten, a circumstance which dissociates them from Fr. 1.

Fr. 37. The hand of this fragment is apparently identical with that of the rest, but the coronis is rather different from those in Fr. 1. iv and Fr. 2. iii, and the paragraphus below l. 3 is unusual in this papyrus.

Fr. 39. 7. ἀ]πάτυλλα is suggested by W–M on the analogy of δαπάνυλλαν in Fr. 1. ii. 11. Possibly the latter word was originally written here by mistake.

Fr. 40. 3. πεφ: or γεφ (γεφυρ-).

Fr. 41. 5. This apparent insertion immediately below l. 4 is not easy to interpret. A letter may be lost after the λ, but there is no sign of other letters. The fragment is from the bottom of a column.

Fr. 43. 2.]ερθεν perhaps ended the line. The attribution of this fragment to **1082** is somewhat doubtful.

Fr. 46. 6. The interlineation could perhaps be read ·αρ·. The first dot is rather far from the α and may be a high stop.

Fr. 47 is apparently from the top of a column.

Fr. 49. It is hardly certain that this fragment, which seems to be from the top of a column, belongs to the MS.; the letters are slightly smaller and the lines rather closer together than usual.

Frs. 68–69. These two small fragments are doubtfully assigned to the MS.

1088. Satyric Drama.

Fr. 1 18·5 × 13·1 cm. Second century.

Plate III (Fr. 1).

The following fragments of a Satyric drama are written in upright uncials which are slightly above the medium size and of rather heavy and ungraceful appearance. They may be assigned to the second century, a date to which the cursive notes, added in Frs. 15 and 19 by a hand perhaps not to be distinguished from that of the text, would also seem to point. The names of the *dramatis personae* in the margin of Fr. 1 are more clearly original; but a different hand is probably to be discerned in one or two of the corrections, and may also well be responsible for some of the accents and other signs which occur. Punctuation, however, is to a large extent at any rate due to the first scribe. For this purpose both high and medial dots are used, though without any clear differentiation of values. Marginal paragraphi as usual denote alternations of dialogue; whether a colon in Fr. 1. 1 marks the division of a verse between two speakers is questionable (cf. note *ad loc.*).

Both the nature of the plot and the authorship of the play are unfortunately matters of uncertainty. Besides the chorus of Satyrs, which is expressly designated in the adscript to Fr. 1. 6, two other characters are mentioned, Oeneus, whose name is entered in the margin as the speaker of Fr. 1. 19–20, and Phoenix, who is twice referred to in the text (Frs. 4. 6, 14. 3) as well as, probably, in an explanatory note (Fr. 19. 8–9). It would perhaps be palaeographically just possible, though not at all satisfactory, to read the name at Fr. 1. 19 as Phineus instead of Oeneus, and Phineus and Phoenix would be a very natural conjunction. But there seems to be nothing known of Phineus which suits the situation of Fr. 1, where the daughter of the person in question is being sought in marriage by the Satyric chorus, evidently as one among several suitors (cf. l. 20). Oeneus, on the other hand, is said to have promoted a contest for his daughter Deïanira, in which the river-god Acheloüs was defeated by Heracles; and with these two figures a chorus of Satyrs would be thoroughly in keeping. But who then is Phoenix? Possibly he was introduced as another unsuccessful aspirant to the maiden's hand. There was, indeed, a tradition actually connecting Phoenix with Oeneus, for according to the Epic poet Asius (*ap.* Pausan. vii. 4. 1) Phoenix married Perimede, a daughter of Oeneus; and it

would not be very far-fetched to suppose that in this story he was consoled for the loss of Deïanira by a marriage with her sister.

That the drama from which these fragments are derived was of an early period is indicated as well by the considerable use of the choral element (cf. Frs. 1 and 18–20) as by the language, which is not inconsistent with a fifth-century composition. Can the piece be attributed to one of the three great tragedians? The style is not that of Aeschylus or of Euripides; but to exclude Sophocles is not so easy. The anaphora of ἔστι in Fr. 1. 9 sqq. has a good parallel in Soph. Fr. 855. 3–5. Moreover, Sophocles wrote a play called 'Phoenix', of which practically nothing is known, and an 'Oeneus' has also been assigned to him on doubtful evidence. It is, then, conceivable that Sophocles was the author. On the other hand the repetition of ἀλλά in Fr. 1. 3 and 19 betrays some lack of polish, and Wilamowitz would prefer, if any conjectural attribution is to be made, to refer the piece to Ion of Chios. That poet is credited with two plays named after Phoenix, the Φοῖνιξ ἢ Καινεύς and a Φοῖνιξ δεύτερος; from both of these a few short citations have been preserved, but their plots are quite obscure. It is nowhere stated that either of them was a Satyric drama, though this silence does not justify a contrary conclusion; the character of Caeneus, who is said to have been turned by Poseidon from a woman into a man (Nicander, *ap.* Anton. Lib. 17, Schol. Apoll. Rhod. i. 57, &c.), would lend itself to Satyric treatment. The suggestion, however, is made with all reserve; there is not even any certainty that the play was a product of the classical period.

Of the order of the fragments but few indications are obtainable. Fr. 1, in which Oeneus asks the Satyrs who they are and they give an account of themselves and their occupations, presumably stood early in the play, and on that account as well as in consideration of its superior size takes precedence of the rest. The position assigned to the smaller pieces is for the most part arbitrary. Three in which a metre other than the iambic is more or less certainly to be recognized (Fr. 18 anapaestic, Frs. 19 and 20 metre doubtful) are placed together near the end. In a few other cases, to which attention is called in the notes, the grouping has been influenced by the rather hazardous evidence of script or colour.

Fr. 1. Plate III.

κυρεινδρωι̣ταδηλουντί : χρη[
ερ̲γ̲ατηντοιουδαγωνοσαιχμαλ[
αλλ᾽εξερουμεν·αλλαπρωταβουλομ[
γνωναιτινεσπ̣[.]ρεστεκαιγενουσὸ̣[
βλαστοντεσ·ουγ[. .]ννγεπωμαθ[
]χ̊ απανταπευση[.]νυμφιοιμενη[. . . .]ν·
]σατν παιδεσδενυμφων·βακχιουδυπηρεται·
θεωνδ᾽ομαυλοιπασαδηρμοσταιτεχνη
πρεπουσ᾽ενημιν·έστιμενταπροσμαχην
δοροσ·παλησαγωνεσ.ϊππικησ·δρομου·
πυγμησ·οδοντων·ορχεωναποστροφαι·
ενεισιδ᾽ωδαιμουσικησ·ενεστιδε
μαντειαπανταγνωτακουκεψευσμενα·
ἱ̈μάτωντ᾽ελεγχοσ·εστινουρανου
μετρησισ·εστορχησισ·εστιτωνκατω
λαλησισ·ἁραακαρποσηθεωρίᾳ
ωνσοιλαβεινεξεστιτουθοποιοναν
]·· χρηιζησεαυτηνπαιδα[.]ροστιθησεμοι
]οινευσ αλλουχιμεμπτοντογενοσ·αλλαβουλομαι
]· καιτονδαθρησαιπρωτο[.]οστισερχεται

Fr. 2.

]υδονουδαποδερκ̣[
]ασωχθονοσσελην̣α[
]ουτοφωσβεβηκενοιχε̣τ̣α̣[
]λλητινυκτοσαστρονη[
]νησκειπροσαυγηνηλιο̣[
]κπνειδετονδ᾽αυμελαναβο̣[
]σ̣ὸ̣ναπροφρωνιδεμεπα[
]π̣᾽ευᾳ̣[.]ῳσφυγάδαπ̣οτε̣[
]τ̣ι̣γ̣[.] · [
. . . . .

Fr. 1. Plate III.

κυρεῖν δρῶντα δηλοῦν τί. χρὴ [. . .
ἐργάτην τοιοῦδ' ἀγῶνος αἰχμάλ[*ωτον ἐννέπειν.*
(*Οἰν.*) *ἀλλ' ἐξεροῦμεν· ἀλλὰ πρῶτα βούλομ*[*αι*
γνῶναι τίνες π[*ά*]*ρεστε καὶ γένους ὅ*[*του*
βλαστόντες· οὐ γ[*ὰρ*] *νῦν γέ πω μαθ*[*ὼν ἔχω.*
Χο(*ρὸς*) *ἅπαντα πεύσῃ. νυμφίοι μὲν ἥ*[*κομε*]*ν,*
σατύ(*ρων*). *παῖδες δὲ νυμφῶν, Βακχίου δ' ὑπηρέται,*
θεῶν δ' ὅμαυλοι· πᾶσα δ' ἥρμοσται τέχνη
πρέπουσ' ἐν ἡμῖν· ἔστι μὲν τὰ πρὸς μάχην
δορός, πάλης ἀγῶνες, ἱππικῆς, δρόμου,
πυγμῆς, ὀδόντων, ὄρχεων ἀποστροφαί,
ἔνεισι δ' ᾠδαὶ μουσικῆς, ἔνεστί δὲ
μαντεῖα πάντα γνωτὰ κοὐκ ἐψευσμένα,
ἰαμάτων τ' ἔλεγχος, ἔστιν οὐρανοῦ
μέτρησις, ἔστ' ὄρχησις, ἔστι τῶν κάτω
λάλησις· ἆρ' ἄκαρπος ἡ θεωρία;
ὧν σοι λαβεῖν ἔξεστι τοῦθ' ὁποῖον ἂν
]. . *χρήζῃς, ἐὰν τὴν παῖδα* [*π*]*ροστίθῃς ἐμοί.*
Οἰνεύς. *ἀλλ' οὐχὶ μεμπτὸν τὸ γένος· ἀλλὰ βούλομαι*
]. *καὶ τόνδ' ἀθρῆσαι πρῶτο*[*ν*] *ὅστις ἔρχεται*

Fr. 2.

(*A*) *φρο*]*ῦδον οὐδ' ἀποδέρκ*[*ομαι*
]*ασω χθονὸς σεληνα*[
(*B*) [*ἰδ*]*οὺ τὸ φῶς βέβηκεν, οἴχεται*[*ι σέλας·*
[*ἀ*]*λλ' ᾗ τι νυκτὸς ἄστρον ἢ* [*μήνης κέρας*
[*θ*]*νήσκει πρὸς αὐγὴν ἡλίο*[*υ μαυρούμενον,*
[*ἐ*]*κπνεῖ δὲ τόνδ' αὖ μέλανα βό*[*στρυχον καπνοῦ.*
(*A*)]*σονὰ πρόφρων ἰδέ με πα*[*ρόντα*
]*π' εὐά*[.]*ως φυγάδα ποτὲ* [
]*τιγ*[.] . [
. . . . . .

Fr. 3.

. . . .
] . . [.] . [
]στροβεισοφ[
]·τινοστεσυμ[
]ϊκεσθαικαπ̣[
]σισβαι̣[
. . . .

Fr. 4.

. . . .
ωι̣[
υφο[
ωδιν̣[
αποσπασεισμ[
τωνδόυνεκη[
φοινιξοραισ . . [
[. . . .]τρῳ̣[
. . . .

Fr. 5.

. . . .
] . ν[
]τ'ἄνειφων . [. .]ση . [
]ωκυριωσκεκτ̣[.]μενον
]στι̣·τηνγαρυ̣[. .]ατην
]ιανειργωνὸδον
]ηρκλυωνσοφοσ
. . . .

Fr. 6.

. . .
]ροσθεν . [
]τανομ[
] . εισδε̣ι̣[
]ησαν[
]τοισ̣[

Fr. 7.

. . .
]φι̣λεσ̣τα̣τ̣ο̣[
] . ντιδ'αντισ̣[
]κ̣οσοφ . [
] . . . [
. . .

Fr. 8.

. .
]μεχ[
]οιστρ[
]ην . [
]ντασ[
]τοσλ[
] ·π·[
. .

Fr. 9.

. . . .
] . μ̣ . [
]μονεῖτι̣[
]ροποσιοσ . [
. . . .

Fr. 10.

. . .
]αν[
]οτα[
]εκοι . [
. . .

Fr. 11.

. . .
]λι̣σ̣[
]σεχει
]ῦφρ . . [
. . .

Fr. 3.

. . . .
] . . [.] . [
[≍ –] στροβεῖ σοφ[ῶς
[≍ –]· τίνος τε συμ[
[≍ –] ἱκέσθαι καπ[
]σις βαι[
. . . .

Fr. 4.

. . . .
(Φοῖν.) ὦ τ[
(*B*) ὑφο[
(Φοῖν.) ὠδιν[
(*B*) ἀποσπάσεις μ[ε
(Φοῖν.) τῶνδ' οὕνεκ' ἦ[λθον
(*B*) Φοῖνιξ, ὁρᾷς . . [
(Φοῖν.) [. . . .]τρω[
. . . .

Fr. 5.

. . . . .
] . ν[
]τ' ἂν εἰ φων . [. .]ση . [
]ω κυρίως κεκτ[ή]μενον
ἐ]στί· τὴν γὰρ ὑ[στ]άτην
]ιαν εἴργων ὁδὸν
ἀν]ὴρ κλύων σοφὸς
. . . . .

Fr. 6.

. . . .
π]ρόσθεν . [
]ται· νομ[
] . εις δὲ τ[
]ησαν[
]τοισ[

Fr. 7.

. . . .
προσ]φιλεστατο[
] . ντι δ' ἀντισ[
]κοσοφ . [
] . . . [
. . . .

Fr. 8.

. . .
]μεχ[
]οιστρ[
]ην . [
]ντασ[
]τος λ[
] π [
. . .

Fr. 9.

. . . .
] . μ . [
]μονεῖ τι[
]ρ πόσιος . [
. . . .

Fr. 10.

. . .
]αν[
]οτα[
]εκοι . [
. . .

Fr. 11.

. . .
]λισ[
]ς ἔχει
]ῦφρ . . [
. . .

Fr. 12.

. . .
]ανα̣[
]βοληκλυ[
]ηιπαρε[
]μιτυμβε[

Fr. 13.

. . .
]λ̣[.]σενγαμ[
]τ̣ραξυγεισοχ̣[
]ριωνζευξασμ[

Fr. 14.

. . .
]υν[
]ων[
]φοινιξ̣[
]μησον[
]. ησαι̣[
. . .

Fr. 15.

. .
η̣δα[
ανευ[
]ν̣λη καν̣[
]εκ .[
. .

Fr. 16.

]ρην[
]ν̣ποτ[
]μονη̣[
]. [.] . [
. . .

Fr. 17.

. . .
]κ̣ει
]ι̣χρονωι
]διδουσ
]ξ̣ιαι
. . .

Fr. 18.

. . . .
]
]λαβειη . [
]ήγου[
]τησ
]σ̣ανογε
]. σανπερισου
]μ̣ηκαλονη
]ει̣[.]α̣ν.
]. ι̣σθαλεγω
]'ειφοτιμοι
]ων
]δεν[. . . .]ν[
]κε[
. . . .

Fr. 19.

. . . .
]. σ̣[.]α̣χ̣[
]ρεσσεται[
]
]. . σ̣ουτοσώ . [
]
]αππαπαππαπ[
]
]μενειπεινοφοι̣[
]σοδουσινεμφυ[
. . . .

Fr. 12.

. . . .
]ανα[
]βολη κλυ[
]ῃ παρε[
]μι τυμβε[υ

Fr. 13.

. . . .
]λ[.]σεν γαμ[
τε]τραζυγεῖς ὄχ[ους
]ρίων ζεύξας μ[

Fr. 14.

. . . .
]υν[
]ων[
] Φοῖνιξ [
]μησον[
]. ησαι[
. . . .

Fr. 15.

. . .
ηδα[
ἄνευ [
]ν λη( ) καν[
] ἐκ .[
. . .

Fr. 16.

]ρην[
]νποτ[
]μονη[
] . [.] . [
. . .

Fr. 17.

. . .
]κει
]ι χρόνῳ
] διδοὺς
ε]ξίαι
. . .

Fr. 18.

. . . .
]
β]λαβείη . [
]ήγου[
]της
]σαν ὅ γε
]. σαν περὶ σοῦ
] μὴ καλὸν ἡ
]ει[.]αν·
] οἶσθ' ἃ λέγω
]' εἶφ' ὅ τι μοι
]ων
]δεν[. . . .]ν[
]κε[
. . . .

Fr. 19.

. . . .
]. σ[.]αχ[
]ρέσσεται [
]
]. . ς οὗτος ὡ . [
]
π]απαπαππαπ[αῖ
]
] μὲν εἰπεῖν ὁ Φοῖ[νιξ
]σοδους ἵν' ἐμφυ[

Fr. 20,

]ερμαπαφ[
]σιπυλιονει[
]ουδεδιαπυ[
. . . .

Fr. 21.

. . .
]
]
]αμ' επο[
]νοσ.
]δη[.]
] . ιου
. . .

Fr. 22.

. .
] .
]ν
]ν.
]σ.
]οι
. .

Fr. 23.

. .
εκ[
χουτ[
ζητ[
. .

Fr. 24.

. . .
]ονον[
]μο . [
]ωμεν[
. . .

Fr. 25.

. . .
]ασ . [
]ν
]στενων
]
. . .

Fr. 26.

. . .
]ησουσδ[
]σδ' οικο[
. . .

Fr. 27.

. . .
] . α[
]εινα[
] . ιαρη[
. . .

Fr. 28.

. .
]οστ[
]χθ[
]ο[
. .

Fr. 29.

. .
]ουνα[
]ο . [
. .

Fr. 30.

. . .
]υλαχων[
]
]
. . .

Fr. 31.

. . .
]ληνωνκ[
]
]
. . .

Fr. 32.

. .
]υχο[
]
]
. .

Fr. 33.

. .
]νειν[
]
. .

Fr. 34.

ευδα[
. .
.

Fr. 35.

. .
τελο[
. .

Fr. 36.

. .
]εσ
]τοσο[
. .

Fr. 37.

. . .
] . . ω . [
]ν.ημ[
. . .

Fr. 20.

]ερμα παφ[
] Σιπύλιον ει[
]ουδε διαπυ[
. . . .

Fr. 21.

. . .
]
]
]αμ' επο[
]νος·
]δη[.]
] . ιου

Fr. 22.

. .
] .
]ν
]ν·
]ς·
]οι
. .

Fr. 23.

. .
εκ[
χούτ[
ζητ[
. .

Fr. 24.

. . .
]ονον[
]μο . [
]ωμεν[
. . .

Fr. 25.

. . .
]ασ . [
]ν
] στένων
]
. .

Fr. 26.

. . .
]ησους δ[
]ς δ' οἰκο[
. . .

Fr. 27.

. . .
] . α[
]εινα[
] . ιαρη[
. . .

Fr. 28.

. .
]οστ[
]χθ[
]ο[
. .

Fr. 29.

. .
]ουνα[
]ο . [
. .

Fr. 30.

. . .
]υ λαχὼν [
]
]
. . .

Fr. 31.

. . .
]ληνων κ[
]
]
. . .

Fr. 32.

. .
]υχο[
]
]
. .

Fr. 33.

. .
]νειν
]
. .

Fr. 34.

εὐδα[
. .

Fr. 35.

. .
τελο[
. .

Fr. 36.

. .
]ες
]τοσο[
. .

Fr. 37.

. . .
] . . ω . [
]ν· ἡμ[
. . .

Fr. 1. 1–2. In papyri of dramatic works a colon regularly denotes a change of speaker, but such a division is objectionable in a verse of this kind. Possibly then the colon here indicates a metrical division—a purpose for which it is sometimes employed, though that explanation too is quite unconvincing. Above the colon is an oblique mark which is probably to be interpreted as a rather carelessly written accent on *τι*. Either *δηλοῦν τί δρῶντα (με?) κυρεῖν . . .* or *δῆλ' οὖν τί δρῶντα (σε?) κυρεῖν . . .* would be intelligible. *ἐννέπειν* or some similar word is implied by the following *ἐξεροῦμεν*. A small coronis below l. 2 marks the transition to another metre.

2–20. '(*Oen.*) Well, I will tell you. But first I wish to know who ye are and from what stock ye are sprung; for as yet I have not learnt.

Chorus of Satyrs. Thou shalt hear all. As suitors are we come, sons of nymphs, servants of Bacchus, fellow-dwellers with gods; and we are supplied with every fitting art: we are equipped for the spear-fight, ours the contest in wrestling, in horse-racing, running, boxing, biting, ours twisting of testicles, we have the strains of music, we have oracles fully known and not falsified, and medicines to put to the test, we know the meting out of the skies, and dancing, and lore of the nether world. Is our study fruitless? And it is thine to take of these whatever thou wilt, if thou givest thy daughter to me.

Oeneus. There is indeed no fault with your stock; but I wish first to see this man who is coming . . .'

16. An acute accent was mistakenly placed on the *α* of *θεωρια* and not afterwards cancelled.

17. To the left of this line there are slight remains of a marginal note.

19. The *ο* of *οινευς* is incomplete, but fairly secure, the stroke below it not being in the right position for the tail of a *φ*. *καινευς* is clearly out of the question.

Fr. 2. 1. *ἀποδέρκεσθαι* is unexampled but can hardly be avoided; the *ρ*, though rubbed, is clear, and the *κ* is nearly as certain.

3 sqq. Restorations suggested by W–M are printed *exempli gratia*. It may be supposed that the flame of an altar or torch had been extinguished. *η* in l. 4 must be for *ἦ*, not *ἦ* or *ἤ*, since of course a star or the moon could not be said to *ἐκπνεῖν μέλανα βό[στρυχον*.

7. *]σὸνα*: a proper name is rather expected here, but is not easily obtained; the first letter might be *γ* or *τ*, the second is possibly *ω*. There is no doubt about the accent.

8. *ἐυδ̣[.]ως* is again difficult; the *ω* may be *ο*.

Fr. 3. The appearance of the papyrus and the comparative compactness of the writing suggest that this fragment came from the same column as Fr. 2. Perhaps the broken letters in Fr. 2. 9 and Fr. 3. 1 belong to one line, but I can find no satisfying combination.

Fr. 6. This and the following five fragments are grouped with Fr. 5 on account of a certain similarity of colour, which however may well be deceptive.

5. The letters of this line are rather smaller and closer to the line above than usual; apparently the scribe wished to keep the end of the column even with its neighbours.

Fr. 7. 3. The vestige after *φ* suits e.g. *α* or *λ*.

Fr. 8. 6. *π* enclosed between two dots is an interlineation referring to the next verse.

Fr. 9. 2. To the right of the circumflex accent there are some further marks of ink to which I can attach no meaning. A junction between two selides occurs in this fragment.

Fr. 11. 3. The accent is placed slightly to the left of the *υ*, which therefore probably formed a diphthong with a preceding vowel.

Fr. 13. 2. *τε]τραζυγεῖς ὄχ[ους* W–M, comparing Eurip. *Hel.* 1039 *τετραζύγων ὄχων*.

Fr. 18. 2.]*ηγου* was perhaps the end of the line.

Fr. 20. 1. Perhaps *θ]ερμὰ παφ[λαζ . . .*; cf. Aristoph. Fr. 498 (Kock) *τὸ δ' ἔτνος . . . τουτὶ θερμὸν καὶ τοῦτο παφλάζον*. Fr. 20 like Fr. 19 is apparently in a lyric measure.
2. Σιπύλιον: or]*σι Πύλιον*.

Fr. 30. This and the two following small pieces may well be from the ends of columns. Fr. 34 is from the top of a column.

1084. HELLANICUS, *Atlantis* 1.

11·5 × 7·9 cm. Early second century. Plate III.

The origin of this fragment is demonstrated by a citation in the Venetian Scholia on Homer Σ 486 (=Hellan. Fr. 56): *φησὶ δὲ καὶ Ἑλλάνικος ἐν τῷ πρώτῳ τῶν Ἀτλαντικῶν τὰς μὲν ϛ′ (sc. τῶν Ὑάδων) θεοῖς συνελθεῖν, Ταϋγέτην Διί, ὧν γενέσθαι Λακεδαίμονα, Μαῖαν Διί, ἀφ' ὧν Ἑρμῆς, Ἠλέκτραν Διί, ὧν Δάρδανος, Ἀλκυόνην Ποσειδῶνι, ὧν Ὑριεύς, Στερόπην Ἄρει, ὧν Οἰνόμαος· Κελαινὼ Ποσειδῶνι καὶ αὐτὴν συγγενέσθαι, ὧν Λύκος· Μερόπην δὲ Σισύφῳ θνητῷ ὄντι, ὧν Γλαῦκος· διὸ καὶ ἀμαυρὰν εἶναι*. This passage alludes so patently to the text before us as to assure beyond any question an identification which the subject and dialect would of themselves naturally suggest. References to Hellanicus are not infrequent, but quotations of his *ipsissima verba* are extremely scarce; and the present addition to them, though regrettably small, is very acceptable.

Its handsome appearance indicates with sufficient clearness that this manuscript contained the *Atlantis* itself, and not merely some commentary or grammatical treatise in which the *Atlantis* was excerpted. The rather narrow column is written in a round upright hand very similar to that of **844**, though still more calligraphic. Of the two **1084** is perhaps slightly the older; but they no doubt belong to approximately the same period, probably the earlier part of the second century. Dots in the high and middle position, as well as paragraphi, are used for purposes of punctuation, the medial point marking a briefer pause (l. 15). Short lines are filled up by small angular signs turned in the opposite direction to that in which they are usually found.

Col. i.

] . ντ[.
. .

Col. ii.

νων εν σπηι· τ[ων
δε γιγνεται Ερμ[ης
φιλητης· οτι αυ [
τηι φιλησιμ[ως
συνεκοιμ[ατο·
και γ[ιγνεται θε.
ων κη[ρυξ] αγηρ[αος
και αθανατος· Κ[ε
λαινοι δε μισγε «
ται Ποσειδεων· «
των δε γιγνεται
Λυκος ον ο πατηρ
κατοικιζει εν μα
καρων νησοις· «
και ποιει αθανα
τον· Τηυγετηι δε
[Ζε]υς μισγεται· των
[δε γιγνεται Λακε]
[δαιμων . . .

2. The sentence may be restored *Μαιαι δε Ζευς μισγεται λανθα]νων* κτλ. This simple construction, as Wilamowitz remarks, is better suited to the style than a sentence containing a genitive such as *μισγομε]νων*. Cf. Apollodor. iii. 10. 2. 1 *Μαῖα . . . Διὶ συνελθοῦσα ἐν ἄντρῳ τῆς Κυλλήνης Ἑρμῆν τίκτει.*

σπηι is an Epic form which is out of place here ; *σπεει* or *σπεῖ* is expected.

3–4. Cf. Hom. *H. Herm.* 292 *ἀρχὸς φηλητέων κεκλήσεαι*, 446 *φηλῆτα, Διὸς καὶ Μαιάδος υἱέ*, Eurip. *Rhes.* 217 *Ἑρμῆς, ὅς γε φηλητῶν ἄναξ*. The spelling *φιλητης* is a common error which the grammarians try to defend, e. g. Eustath. p. 781. 11 *τὸ δέ γε φηλῶ φηλήσω τῶν ὕστερόν ἐστι· διὸ καὶ τὸ πέποιθ' ὅγε φιλήτησιν* (Hesiod, *Opera* 373) *οὐ διὰ τοῦ η ἔχει τὴν ἄρχουσαν ἐν τοῖς ἀκριβέσιν ἀντιγράφοις, ἀλλὰ διὰ τοῦ ἰῶτα*, and Helladius, *ap.* Photius, *Bibl.* p. 535. 6, where the derivation from *φιλεῖν* is advanced, as in the text here : *ὅτι κατ' εὐφημισμὸν οἱ Ἀττικοὶ τὸν κλέπτην φιλητὴν λέγουσιν, οἱονεὶ μισητόν· ἢ καὶ φιλητὴς ὁ κλέπτης, διότι φιλεῖ λαμβάνειν τὰ ἀλλότρια*; cf. Choerob. in Cramer, *Anecd. Oxon.* ii. p. 271. *φιλητης* in the present passage seems at first sight guaranteed by the following sentence ; but *οτι . . . συνεκοιμ[ατο* may well be a gloss which has become incorporated into the text. As an interpretation it is no happier than its rivals, for *φιλητής* should have an active, not a passive sense.

13–15. Cf. Apollodor. iii. 10. 1. 3 *Κελαινοῖ, ἐξ ἧς Λύκος ἐγένετο, ὃν Ποσειδῶν ἐν μακάρων ὤκισε νήσοις.*

1085. PANCRATES, *Hadrian and Antinoüs.*

19·6 × 14·2 cm. Second century.

It is related by Athenaeus (xv. 677 d–f) that Pancrates, an Alexandrian poet and an acquaintance of his own (*τῶν ἐπιχωρίων ποιητής, ὃν καὶ ἡμεῖς ἔγνωμεν*), suggested to the Emperor Hadrian when at Alexandria that a certain variety of lotus resembling the rose should be called after Antinoüs, saying that it had sprung from the blood of a famous lion (*τοῦ Μαυρουσίου λέοντος*) which had been killed by Hadrian in the neighbourhood of the city. This fearsome beast, we are told, had long ranged over Libya and terrorized the inhabitants. The emperor was so pleased with the idea that he rewarded its originator with free maintenance at the Museum. Athenaeus proceeds to quote from 'the poem' of Pancrates four 'not inelegant' hexameter lines in which the lotus of Antinoüs was referred to:

οὔλην ἔρπυλλον, λευκὸν κρίνον ἠδ' ὑάκινθον
πορφυρέην γλαυκοῦ τε χελιδονίοιο πέτηλα
καὶ ῥόδον ἐαρινοῖσιν ἀνοιγόμενον ζεφύροισιν·
οὕπω γὰρ φύεν ἄνθος ἐπώνυμον Ἀντινόοιο.

Pancrates, therefore, embodied his idea in a poem which, it may be presumed, was recited to the emperor. Now the fragment of which the text follows below describes in epic style a great lion hunt the heroes of which were Hadrian and Antinoüs. The inference is obvious, and will hardly be called in question. Here evidently we have the episode which inspired Pancrates; and the poem is none other than that from which Athenaeus quotes.

A further sample of that poem is an interesting acquisition, although its recovery is not likely to add to the literary reputation of Pancrates. His versification is sufficiently good; but his style is diffuse and turgid. The long description of the infuriated lion (ll. 10–25) is a laboured performance, exaggerated but undistinguished either by force or originality. It will be felt that the rather faint praise bestowed upon his contemporary by Athenaeus was the utmost that he deserved.

The sheet upon which the verses are inscribed had been used as the cover of a glass bottle, about the mouth of which it was found wrapped. They are written in an upright and rather small cursive hand which does not look subsequent to the latter part of the second century, and can therefore be removed by but few stages from the author's autograph. Marks of elision and stops in the high position were added by the original scribe.

Col. i.

About 27 lines lost.

]ν

. .

Col. ii.

[ιππου] δ' Αδρ[η]στοιο θοωτερον· ος ποτ' ανακτα
[. . . .]ως φευγοντα κατα κλονον εξεσαωσε
[τοι]ον εφεζομενος δαμασην[ο]ρα μιμνε λεοντα
[Α]ντινοος λαιηι μεν εχων ρυτηρα χαλινον·
δεξιτερηι δ' εγχος κεκορυθμενο[ν] εξ αδαμαντος
πρωτος δ' Αδριανος προϊεις χαλκηρεον εγχος
ουτασεν· ουδε δαμασσεν εκων γαρ απημβροτε θ[ηρος
[ε]υστοχιης γαρ παμπαν εβουλετο πειρηθηναι
[Α]ργειφοντιαδαο μεγηρατ[ου Αντι]νοοιο·
[θ]ηρ δε τυπεις ετι μαλλον [ο]ρινετο ποσσι δ' αμυσσ[ε
γαιαν τρηχαλ[ε]η[ν] θυμουμ[ε]νος· εκ δε κονιη
ω[ς ν]εφ[ος] ϊσταμενη φ[αος η]χλυεν ηελιοιο·
μαινετο δ' ως οτε κυμ[α] πολυκλυστο[ι]ο θαλασσης
Στρυ[μ]ονιου κ[α]τοπισθεν εγειρομενου Ζεφυρ[οιο
. . η . [. δ ε]π αμφοτεροισιν επωρορε· μαστιε δ' ουρ[ηι
[ισχια κ]αι πλευρας σφετερηι μαστιγι κε . [
[. . . . .]ος· οσσε δε δεινον υπ οφρυσι πυρ φ[λεγεθεσκον
[εκ δ αυ λ]αβροβορ[ω]ν στοματων πο[λυν αφρον οδοντων
[εξανιει] συναρασσομενων εντοσθεν ες [αιαν
[κρατος δ] εκ μεγαλοιο και αυχενος εκ λασιο[ιο
[χαιτη] αειρομενη κατεσειετο· η μεν απ α[λλων
[δασκιος] ην μελεων ατε δενδρεα· η δ' απο ν[ωτου
[. . . . .]μενη θηκτοισιν ομοιϊος ην ακω[καις
[ως ο γ εβη] κατεναντα θ[εου] κλυτου Αντι[νοου τε
οια γιγαντ[ο]λ[εταο] Διος πα[ρο]ς αντα Τυφωευ[ς
τον δε θοως ρα μαθων εσσε[υμ]ενον [
ϊππωι επ Αν[τ]ινο . . ακ . υ[. . . . . .]ρομ[
ρηξεν μεν στομαχον θε[. . . . . .]ε τ[ενοντας

αυχενιους κ̣αι π̣αν̣τα δι . [
οφρα κατα χθονος ωκα π̣αγ̣[
αυτ̣[ου θ]ηροφονοιο θεου [
[. . . . .] . πυμ̣ατον βρυ[κωμενος
[. . . . .]μνομενοις σκ̣[
[. . . . .] εν κονιησι πεσ̣ε̣ν προπε̣τ̣ω̣[ς
[. . . . . ι]ππειοισι βαλεν πλατυν [
[. . . . . ο]πλαισιν εαις κατετυπ[τε
[. . . . .]ι̣α κατ' αντια π̣υγμ̣αχο̣[
[. . . . .]μ̣ενος προς ε̣[. . .]κ̣οσ[
[. . . . .] . οσαπ[
[. . . . .]σ̣α̣ι̣[

Col. iii.

One line lost.

φ̣[
δ̣ουρι ζ[. .] . [

Unplaced fragment.

]χετο̣[
]α̣ι̣' . [

ii. 1–25. '. . . and swifter than the horse of Adrastus which once saved the king as he fled . . . in the battle-throng. Such was the steed whereon Antinoüs sat in wait for the deadly lion, holding in his left hand the bridle-rein and in his right a spear shod with adamant. First Hadrian hurling his brass-fitted spear wounded the beast but slew him not, for of purpose he missed the mark, wishing to test to the full the sureness of aim of beauteous Antinoüs, son of the Argus-slayer. Stricken, the beast was yet more aroused, and tore up in his wrath the rough ground with his paws, and the dust rising in a cloud dimmed the light of the sun; he raged even as the wave of the surging sea when Zephyrus is stirred forth after the wind of Strymon. [Straight] he rushed upon them both, scourging with his tail his haunches and sides . . . while his eyes, beneath his brows, flashed dreadful fire; and from his ravening jaws the foam showered to the earth as his teeth gnashed

within. On his mighty head and shaggy neck the hair stood bristling; on his other limbs it was bushy as trees, and on his back . . . it was like whetted spear-points. In such wise he came against the glorious god and upon Antinoüs, like Typhoëus of old against Zeus, slayer of giants.'

ii. 1–2. Adrastus was saved by his horse Arion in the expedition of the Seven against Thebes; cf. e. g. Apollodor. iii. 6. 7 *Ἄδραστον δὲ μόνον ἵππος διέσωσεν Ἀρίων*, Homer Ψ 346–7. In l. 2]*ως*, which is quite clear, is no doubt the termination of an adverb qualifying *φενγοντα*. *κλονον* then remains indefinite, but this causes no difficulty in view of the recurrence of the phrase *κατὰ κλόνον* in the *Iliad* (Π 331, 713, 789, Φ 422) and the familiarity of the allusion. The first *α* of *ανακτα* has been converted apparently from an *ε*, i. e. the scribe at first wrote *ποτε* unelided.

3. *δαμασην[ο]ρα*, which was suggested by W–M, is a new compound.

7. *θ[ηρος* is very doubtful; the remains of the initial letter suggest rather *σ*.

9. [A]*ργειφοντιαδαο*: cf. Kaibel, *Inscr. Gr. Ital.* 978 (a), where Antinoüs is described as *νέος θεὸς Ἑρμάων*. In a coin struck at Bithynium in his honour Hermes is figured on the reverse (Eckhel, vi. p. 532).

10. *ποσσι δ αμυσσ[ε*: cf. the passage quoted from Hesiod, *Scut.* in the note on ll. 15–17.

12. For *η]χλυεν* (W–M) cf. Q. Smyrn. xi. 248 *κόνιν δ' ἀκάμαντες ἀῆται ὧρσαν ἀπειρεσίην· ἤχλυσε δὲ πᾶσαν ὕπερθεν ἠέρα θεσπεσίην*.

13. *μαινετο δ ως οτε*: cf. Homer O 605.

15. Some adverb such as *ὦκα* would be suitable, but that word cannot be read.

15–17. Cf. Homer Υ 170 *οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν μαστίεται*, whence *ἰσχία* is adopted in l. 16, and Hesiod, *Scut.* 430–1 *γλαυκιόων δ' ὅσσοις δεινὸν πλευράς τε καὶ ὤμους οὐρῇ μαστιόων ποσσὶ γλάφει. σφετερηι μαστιγι* perhaps refers to the belief that the lion's tail carried a sting; cf. Etym. Gud. 36. 13 *ἔχει γὰρ* (*sc.* *ὁ λέων*) *ἐπὶ τῇ οὐρᾷ κέντρον, ἀφ' οὗ παροξύνεται, καθώς φησιν Ἱερώνυμος καὶ Ἐπαφρόδιτος*. At the end of l. 16 W–M proposes *κελ[αινηι*, which is quite possible.

17. *πυρ* is followed by a small vestige which only shows that the next letter was a rather tall one, e. g. *κ* or *φ*, and *φ[λεγεθεσκον* (W–M) gives the requisite sense. *δεινον* is better taken adverbially than as an adjective.

18–19. Cf. Homer Υ 168 *περί τ' ἀφρὸς ὀδόντας γίγνεται*. [*εξανιει*], which was suggested by W–M, can of course be replaced by several other words, e. g. *εκπροιει* or *εσταζεν*. *ες* [*αιαν* at the end of this verse is not very satisfactory, and it is likely enough that the verb stood here, but *εχ[ενεν* is unsuitable. The initial *ε* is hardly to be avoided, and *οδ[οντων* is thus excluded.

22. [*δασκιος*] W–M.]*ην* may also be]*ων*, i. e. some epithet of *μελεων*, e. g. [*εκπαγλ]ων*.

23. [*ιστα]μενη* would be weak and hardly sufficient for the lacuna, [*εγρο]μενη* (Callim. *H. Apoll.* 64 *θεμείλια . . . ἐγείρειν*) is also unlikely.

25. *γιγαντ[ο]λ[εταο*] and *πα[ρο]ς* were proposed by W–M; the lacuna is too small for *πα[τρο]ς*.

26. *εσσε[υμ]ενον*: there is little doubt about the first *σ*, and the preceding *ε* is very suitable; hence it seems likely, as W–M suggests, that Pancrates ventured on an otherwise unexampled perfect form. *ἐσσύμενος*, besides having a short *υ*, is adjectival.

27. It is uncertain who is the subject here. Neither Αν[τ]*ινοοιο* nor Αν[τ]*ινοου* nor Αν[τ]*ινοος* suits the vestiges at all well; Αν[τ]*ινοιο* for *-οοιο* is possible, but this too is unconvincing. The supposed *υ* before the lacuna might be *ρ* or *φ*, and]*ρομ[* can be]*φομ[*.

28. *τ[ενοντας* W–M.

33. *σκ[* : or *σιδ[* or *σιφ[*.

Unplaced fragment. The third letter in l. 1 is clearly τ not υ, and so this small piece cannot well be placed at the beginning of ll. 19–20. In l. 2 the mark of elision is very doubtful.

1086. SCHOLIA ON *Iliad* ii.

23·2 × 41 cm. First century B. C.

This considerable fragment of a commentary on the second Book of the *Iliad* is written in a sloping semi-cursive hand which may be assigned to about the middle of the first century B. C. Certain Ptolemaic characteristics are evident, e.g. the linking of η to the succeeding letter; but these are not so marked as to render probable a date prior to the first century. Palaeographical material for that period is still very scanty; some resemblances may, however, be found between the present script and **236** (*a*)–(*c*) (P. Oxy. II, Plate V) which are dated in the reign of Ptolemy Auletes. A probably rather earlier specimen of the same type is to be seen in P. Brit. Mus. 133 of Demosth. *Ep.* 3 (*Classical Texts in the B. M.*, Plate III); cf. also **1087**. The verso of **1086** contains a series of medical receipts in an early first-century A. D. hand. A remarkable feature of the recto is the great breadth of the columns, which measured about 16 cm. across. The letters are usually rather small, but there is much unevenness, due partly to a tendency to enlarge initials of clauses and even of words, which the scribe is rather inclined to separate from each other; α is often a conspicuous letter. η is commonly of the uncial form, but the cursive h-shaped character also appears. The head of a final σ frequently slopes upwards above the line. An accent and a mark of short quantity are once used (l. 49). No stops occur, pauses in the sense being marked by blank spaces which are here and there accompanied by marginal paragraphi. Shorter blanks, as has been said, are sometimes allowed after individual words when there is no real pause; an attempt has been made in the transcript to indicate the more noticeable divisions, but it is impossible accurately to reproduce the original. Several of the conventional abbreviations not infrequently found in works of this kind are employed; cf. e.g. **663**, **856**, and the Berlin Didymus. κ– = καί, μ́ = μέν, γ́ = γάρ, τ̀ = τῶν, ⁄ = ἐστί, \ = εἶναι, while πρός is represented by a semicircle (= π) enclosing a short vertical stroke which stands for the ρ. A monogram of χ and ρ in the margin stands for χρηστόν and calls attention to passages considered to be of special value. Such corrections as have been introduced into the text are probably by the original scribe, who, however, has not succeeded in eliminating all the errors.

For the history of the Homeric scholia, and more especially of the Aristarchean tradition, this new commentary is of no little interest and importance. Its scope is comprehensive. Exegesis plays a considerable part, the less obvious words and phrases being briefly explained more or less in the style of the Scholia Minora or the *Lexicon* of Apollonius. Certain coincidences with those two authorities are pointed out in the notes appended below. Geographical and mythological references are also elucidated; cf. e.g. ll. 1–9, 49–51. Another class of comments deals with differences of reading, e. g. ll. 26–7, 119. Thirdly, the critical signs of Aristarchus are frequently prefixed to the lemmata and their grounds are explained. This is the feature that gives the treatise its significance. As is well known, our knowledge of the work of Aristarchus is largely derived from the extracts from Aristonicus, Περὶ τῶν Ἀριστάρχου σημείων, and Didymus, Περὶ τῆς Ἀρισταρχείου διορθώσεως, which have been incorporated together with the signs themselves in the Venetian Codex A of the *Iliad*. But the papyrus must on account of its date be independent alike of Aristonicus and Didymus, who both flourished under Augustus. In it, therefore, the tradition of Aristarchus is carried a stage further back. The anonymous commentator is to be regarded as a representative of the Aristarchean school, and upon such writings as this, along with those of the great critic himself, the work of Aristonicus may be taken to have been based. Speculation concerning the author's identity is not likely to be profitable. The most obvious name perhaps is Ammonius, who was probably the successor of Aristarchus at the Alexandrian library. But the field is too large. Suidas puts the number of the grammarians who were disciples of Aristarchus at about forty (*s. v.* Ἀρίσταρχος), and there are several even among those who are known to us any one of whom might have been the author. A certain similarity in ll. 2–3 to a passage of Strabo provides no trustworthy clue; cf. the note *ad loc.*

The papyrus and Aristonicus are often in close agreement; see the notes on ll. 11, 29, 63–7, 98, 120–1. But the two authorities by no means coincide. An interesting passage of some length (ll. 11–18), describing Aristarchus' defence of the poet against the criticism of Praxiphanes, does not here come into account, since the reference is to the *Odyssey*, not the *Iliad*, and is only brought in by way of illustrating a principle. Apart from that, however, Aristarchean signs and their explanations which are unrecorded in Venetus A occur in the papyrus, and vice versa: cf. ll. 46–7, 54–5, 86–7, 93–4, 107, 114–16, 120–1, and the notes. In one place (l. 83) Ven. A has the σημεῖον but lacks the explanatory scholium, which is supplied by the papyrus. Similar discrepancies have been observed in some other papyri (**445**, P. Rylands 51, P. Brit. Mus. 128, and the Hawara papyrus, on which cf. the notes below) with regard to the use of the critical

signs, which tend to be more frequent in the mediaeval MS. In the present case, however, the advantage is rather the other way, and it is plain that Ven. A is not exhaustive. The Aristarchean σημείωσις seems to have been thinned down by a process of eclecticism. Its details would appeal differently to different minds, and what might be rejected as of comparative unimportance by one critic would be retained by another. Some allowance must also be made for accidental omissions.

The presence of this large Aristarchean strain in so early a text naturally lends no little weight to the other elements in it which have less definite authority, though how far these elements are likely to represent the teaching of Aristarchus is of course open to question. To some extent they are already to be found in the various extant sources; new views and explanations to which attention may be called are recorded in ll. 5–6, 42–3, 49–51, 58–60, 75–7. A measure of consideration is also due to the textual evidence of the papyrus, although the presence of Aristarchean symbols does not at all necessarily imply an Aristarchean text. This is evident from e.g. the Bodleian papyrus from Hawara (2nd cent.), in which not only diacritical signs but also occasional Aristarchean variants are entered; cf. Ludwich, *Homervulgata*, pp. 42 sqq. On the other hand the text of that papyrus did not coincide with the vulgate, to which reference is sometimes made,[1] and does embody certain readings of Aristarchus. As much may be expected of **1086**, in spite of the fact that in two passages (ll. 75 and 83) it diverges from the Aristarchean reading. Several agreements are noticeable between the lemmata here and the exceptionally well written Hawara papyrus; cf. notes on ll. 62, 63, 73, 75. Other lections of interest occur at ll. 26–7, 38, 61, and 119; the last named passage mentions the otherwise unrecorded variant Ἀνδείροιο for Αἰσήποιο in B 825.

In supplementing the large lacunae of Cols. i and iii, the number of letters lost has been estimated on the basis of the passages containing citations, where the extent of the loss is exactly determined, i.e. in Col. i, ll. 19, 28, and 34, and in Col. iii, ll. 97 and 102. No more than an approximate accuracy is often obtainable, especially in Col. iii, where inequalities in the length of the line as well as variations of spacing and script have to be reckoned with; a few letters either above or below the number adopted would here be generally admissible.

[1] The adscript at l. 769 e.g. should be read η κο⟨ινη⟩ φερτερος ηεν, not ητοι φ. η. as given by Sayce. Cf. 445, 685.

Col. i.

]μερτοντιταρησιονερ[. .]νεμοντο ειμερτον
]καλλιρροονυδωρ οτιταρησιοσποταμοσεχωντην
]στυγοσυδατοσ επιρρεωντωιπηνηω ουσυμμισ
]περελαιον επιρρει τονπηνειον λεγεταιδεδι
]διατοτονπηνειονθολερονειναι τοισδετιταρη
]μπηεκατερωθεν \ τουπηνειου αεστιδενδρησου
]ζειτονποταμον ωστετοναεραμηορασθαιδιατην
]οοστενθρηδονοσυιοσ ημαγνησιαχωραωνομασ
]ιπηνειον κ–πηλιονεινοσιφυλλον κινησιφυλλον
]νθουντοσ βουλεταιτοσυνδενδρονδηλουν
]ι τοδευτερονπροτεροναπηντησεν τηνδα
]ισταρχοσπεποιηται τ πραξιφανηνεκεινοσ
]παρη[.]ορικωσ ωμειληκοτατημητρι κα
]πηνελοπησερωτησαι επειδηπερωσενιμαλιστο
]πουσιαιηδεφησιν ηαντικλεια συνετωτατη
]γινεται διηναιτιανοαρισταρχοσ δεικνυσο
]η ηαντικλειασημειουταιδεοτιδιαπαντοσ

Col. i.

οἵ τ' ἀμφ' ἱ]μερτὸν Τιταρήσιον ἔρ[γα] νέμοντο·

ἱμερτὸν 751

[*ἐπιθυμητόν.* ὅς ῥ' ἐς Πηνειὸν προΐει] καλλίρροον ὕδωρ· ὁ *Τιταρήσιος ποταμὸς ἔχων τὴν* 752

[*πηγὴν ἐν Τιταρίῳ ὄρει ἐκ τοῦ*] *Στυγὸς ὕδατος ἐπιρρέων τῷ Πηνειῷ οὐ συμμίσ-*

[*γεται . . . . . ἀλλὰ ὥσ*]*περ ἔλαιον ἐπιρρεῖ τὸν Πηνειόν. λέγεται δὲ δι-*

[*ὰ τοῦτο τοῦ Στυγὸς* (*εἶναι*) *ἀπορρῶγα ἡ*] *διὰ τὸ τὸν Πηνειὸν θολερὸν εἶναι τοῖς δὲ Τιταρη-*

[*σίου ὕδασιν ἀνόμοιον, ἢ διὰ τὸ τὰ Τέ*]*μπη ἐκατέρωθεν* (*εἶναι*) *τοῦ Πηνειοῦ ἅ ἐστι δένδρ*(*οις σ*)*ύ-*

[*σκια . . . . . ταῦτα γ*(*ὰρ*) *ἐπισκιά*]*ζει τὸν ποταμὸν ὥστε τὸν ἀέρα μὴ ὁρᾶσθαι διὰ τὴν*

[*σκιάν.* **Μαγνήτων δ' ἦρχε Πρόθ**]**οος Τενθρηδόνος υἱός·** *ἡ Μαγνησία χώρα ὠνόμασ-* 756

[*ται ἀπὸ Μάγνητος τοῦ Αἰόλου.* οἵ **περ**]**ὶ Πηνειὸν κ**(**αὶ**) **Πήλιον εἰνοσί-φυλλον·** *κινησίφυλλον·* 757

[*τοῦ γ*(*ὰρ*) *κινεῖσθαι πλήθει συνακολο*]*υθοῦντος βούλεται τὸ σύνδενδρον δηλοῦν.*

[**ἵπποι μ**(**ὲν**) **μέγ' ἄρισται·** *τὸ σημεῖον ὅτ*]*ι πρ*(*ὸς*) *τὸ δεύτερον πρότερον ἀπήν-τησεν. τὴν δ' ἀ-* 763

[*πολογίαν τοῦ ποιητοῦ ἐντεῦθεν ὁ Ἀρ*]*ίσταρχος πεποίηται πρ*(*ὸς*) *Πραξι-φάνην. ἐκεῖνος*

[*γὰρ θαυμάζει τὸν Ὀδυσσέα διὰ τὸ*] *παρη*[*γ*]*ορικῶς ὠμειληκότα τῇ μητρὶ κα-*

[*τὰ τὴν τελευτὴν περὶ Τηλεμάχου κ*(*αὶ*)] *Πηνελόπης ἐρωτῆσαι, ἐπειδήπερ ὡς ἔνι μάλιστα*

[*ἀκοῦσαι θέλει τὰ συμβάντα ἐν τῇ ἀ*]*πουσίᾳ. ἡ δέ, φησίν, ἡ Ἀντίκλεια συνετωτάτη*

[*οὖσα εὐθὺς περὶ αὐτὰ ταῦτα κατα*]*γίνεται· δι' ἣν αἰτίαν ὁ Ἀρίσταρχος δεικνὺς ὅ-*

[*τι . . . . . .*]*η ἡ Ἀντίκλεια. σημειοῦται δὲ ὅτι διὰ παντὸς*

]οτεροσαπαντα καταιδιανσυνηθειαν τασ
]ωσ ορνιθασωσωσορνιθασ ουτωσταχη
]μενα οτριχασοιετεασταφυληιεπινωτον
]ιχασ οιετεασισοετεισ σταφυληιεπινωτονεεισασ
]ισ ωστεσταφυληι αφισουσθαι σταφυληδεεστινολαο
]ει επαυτουσπαρτον κ–επακρουτουσπαρτουμολυβιονεξ
]ηνισοτητα σταφυληνδεωνομασεν επειτο
]κτηι ομοιον τασεμπηρειηθρεψαργυροτοξοσαπολλων
] ενιοιδεαγνοουντεσγραφουσιν τασεμπειεριηπλα
]ατησμακεδονιασ ηδεπηρεια τησθεσσαλιασ>αμφωθη
]εουσασ τοσημειον τονφοβον οτιτηντουα
] τουτεστιντονεκτουπολεμου φυγην υπομε
]οιελαβον επικεχαραχθαιαυταισπροσωπονο/φοβου
]καλων τοεμπαραταξειιππουσθηλησεχειν οιγαρσε
]τουριζονται αιδεθηλειαιουδεντουτ᾽ποιουσιν ετιδε
]ιφυγειν χρησιμευ[.]υσιν οθενκ–επιτ᾽τουαινειαιφησιν
]ενοιπεδιοιο κραιπναμαλενθακαιενθαδιωκεμ
]νερεπτομενοιελεοθρεπτοντεσελινον λωτονερε
]ναναρπαζοντεσ λ[.]τονδεητοιτονπαρημεινλεγομενον
]μοιοντιτουτωιεδεσμα ελεοθρεπτονδεσελινοντο
] εσ[.]ασαναρματαδαυπεπυκασμενα κειτοανα
] πεπυκασμενα εκδετουτουταεπιμελειασκα
] φοιτ᾽[.]νθα[. . .]θακαταστρατον φοιταν/τοαιει

[ὁ ποιητὴς οὕτως εἰς τὰ ὕστερα πρ]ότερος ἀπαντᾷ κατὰ ἰδίαν συνή-
θειαν. **τὰς**
[**Εὔμηλος ἔλαυνε ποδώκεας ὄρνιθας**] **ὥς**· ὄρνιθας ὣς ὡς ὄρνιθας, οὕτως ταχεῖ-
[αν ποιοῦντες πορείαν ὡς ὄρνεα πετό]μενα. **ὄτριχας οἰέτεας ⟨σ⟩ταφύλῃ**
ἐπὶ νῶτον 765
[**ἐείσας**· ὄτριχας ὁμότρ]ιχας, οἰέτεας ἰσοετεῖς, σταφύλῃ ἐπὶ νῶτον ἐείσας
[οὕτως ἴσας τοῖς νώτο]ις ὥστε σταφύλῃ ἀφισοῦσθαι. σταφύλη δέ ἐστιν ὁ λαο-
[ξοϊκὸς διαβήτης ὃς ἔχ]ει ἐπ' αὐτοῦ σπάρτον κ(αὶ) ἐπ' ἄκρου τοῦ σπάρτου
μολύβιον ἐξ-
[ηρτημένον ᾧ μετροῦσι] τὴν ἰσότητα· σταφύλην δὲ ὠνόμασεν ἐπεὶ τὸ
[μολύβιόν (ἐστι) σταφίδι τρω]κτῇ ὅμοιον. **τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος**
Ἀπόλλων· 766
[. . . . . .] ἔνιοι δὲ ἀγνοοῦντες γράφουσιν τὰς ἐν Πιερίῃ, πλα-
[νῶνται δὲ ἐπεὶ ἡ μ(ὲν) Πιερί]α τῆς Μακεδονίας ἡ δὲ Πήρεια τῆς Θεσσα-
[λίας. > **ἄμφω θη-** 767
[**λείας φόβον Ἄρηος φορ]εούσας**· τὸ σημεῖον πρ(ὸς) τὸν φόβον ὅτι τὴν τοῦ Ἄ-
[ρεως φυγὴν σημαίνει,] τοῦτ' ἔστιν τὴν ἐκ τοῦ πολέμου φυγὴν ὑπομε-
[νούσας. ἀτόπως δὲ ἔνι]οι ἔλαβον ἐπικεχαράχθαι αὐταῖς πρόσωπον, ὅ
(ἐστι) φόβου
[σημεῖον. δῆλος δὲ (ἐστὶ) παρα]καλῶν τὸ ἐν παρατάξει ἵππους θηλείας
ἔχειν· οἱ γ(ὰρ) ἄρσε-
[νες . . . . . καὶ . . .]τουρίζονται, αἱ δὲ θήλειαι οὐδὲν τούτ(ων) ποιοῦσιν. ἔτι δὲ
[κατὰ πόλεμον κ(αὶ) ἐν τῷ] φυγεῖν χρησιμεύ[ο]υσιν, ὅθεν κ(αὶ) ἐπὶ τ(ῶν) τοῦ
Αἰνεία φησίν,
[Τρῶιοι ἵπποι, ἐπιστάμ]ενοι πεδίοιο κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμ(εν)
[ἠδὲ φέβεσθαι. **λωτὸ**]ν **ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον**· λωτὸν ἐρε- 776
[πτόμενοι οἷον λωτὸ]ν ἀναρπάζοντες, λ[ω]τὸν δὲ ἤτοι τὸν παρ' ἡμεῖν λεγόμενον
[μελίλωτον ἢ κ(αὶ) ἄλλο ὅ]μοιόν τι τούτῳ ἔδεσμα. ἐλεόθρεπτον δὲ σέλινον τὸ
[ἐξ ἕλους φυόμενον.] **ἔσ**[**τ**]**ασαν**· **ἅρματα δ' αὖ πεπυκασμένα κεῖτο ἀνά-** 777
[**κτων ἐν κλισίῃς**·] πεπυκασμένα, ἐκ δὲ τούτου τὰ ἐπιμελεία κα-
[θηκούσης τυγχάνοντα.] φοίτ(ων) [ἔ]νθα [κ(αὶ) ἔν]θα κατὰ στρατόν·
φοιτᾶν (ἐστὶ) τὸ αἰεὶ 779

Col. ii.

επιτουαυτουτο̣πουενθουσιωδωσορμαν οιδαρισανωσε[.]τεπυριχθωνπα[.]ανεμοιτο
ουτωσδεεπορευοντοωσ[.]εδοξαιοτικαθοληντηνγηνπυρκατανεμεται του[.]ο̣δεδειλα
⁂ βειντ̣τοανω τοιπποιθοιφορ[. .]σ̣κοναμυμονα οιδαρισανωσειτεπυριχθων ταδελοιπαπα
ραναπεφωνηται· γαιαδυπεστεναχιζεδιωστερπικεραυνωι χωομενωιοτεταμφιτυ
φωειγαιανιμασσ̣η[.] η̣δ̣ε̣γ̣η̣ουτωσυπε[[νε]]τενεν ωσοτεπεριτωιτυφωεϊ χωομενοσ
οζευσεπλησ̣εναυτην ιμασσαιγ́κυριωσ/τοιμαντιπληξαι καταχρηστικωσδεο
πωσδηποτε τοδεσημειοντ̣τοχωομενωιοτινυντοχολουμενωιδηλοι εσχη
ματικεδετατυφωεα απ̣ο̣τηστυφωευσ ειναριμοισοθιφασιτυφωεοσεμμεναι
ευνασ ά̣ριμᾰ̀ τησπισιδιασ̣/υφοισδοκειοτυφωσ\καθομηρον οιμ́τοιγενεωτε
ροι υποτηναιτ̣υ̣[. , .]τοενσικελιαι οροσφασιναυτον\ωνπινδαροσ κεινωμ́-
αιτνα δεσμοσυπερφιαλοσαμφικειται ωσαρατ̀υποποσσιμεγαστεναχιζετο
γαια ωσαρατ̀ουτωστουτ̀ μεγα αντιτουμεγαλωσ στενεχιζετο αντιτουεσ
τενεν τωιπαθητικωι αντιτουενεργητικου οδελογοσουτωσ τουτ̀υποτοισ
ποσσινμεγαλωσεστενενηγη >ερχομενωνμαλαδωκαδιεπρησσονπεδιοιο η
διπληοτιελλειπε[.] η̣δ̣ι̣α̣π̣ρ̣ο̣θ̣ε̣σ̣ι̣ω̣ ωκαδε αντιτουωκεωσ ωκεωσδεδιεπρησ
σονδιαπεδιοιο παρδιοσαιγιοχοιοσυναγγελιηι αλεγεινηι αλεγεινηιτηναλγοσε

Col. ii.

ἐπὶ τοῦ αὐτοῦ τόπου ἐνθουσιωδῶς ὁρμᾶν. **οἱ δ' ἄρ' ἴσαν ὡς ε[ἴ] τε πυρὶ χθὼν**
πᾶ[σ]α νέμοιτο· 780
οὕτως δὲ ἐπορεύοντο ὥσ[τ]ε δόξαι ὅτι καθ' ὅλην τὴν γῆν πῦρ κατανέμεται.
τοῦ[τ]ο δὲ δεῖ λα-
χρ(ηστόν). *βεῖν πρ(ὸς) τὸ ἄνω τὸ ἵπποι θ' οἱ φορ[έε]σκον ἀμύμονα. οἱ δ' ἄρ' ἴσαν*
ὡς εἴ τε πυρὶ χθών· τὰ δὲ λοιπὰ πα-
ραναπεφώνηται. **γαῖα δ' ὑπεστενάχιζε Διὶ ὣς τερπικεραύνῳ χωομένῳ,**
ὅτε τ' ἀμφὶ Τυ- 781–2
φωέι γαῖαν ἰμάσσῃ· *ἡ δὲ γῆ οὕτως ὑπέστενεν ὡς ὅτε περὶ τῷ Τυφωέι*
χωόμενος
ὁ Ζεὺς ἔπλησσεν αὐτήν· ἰμάσσαι γ(ὰρ) κυρίως (ἐστὶ) τὸ ἰμάντι πλῆξαι,
καταχρηστικῶς δὲ ὁ-
πωσδήποτε. τὸ δὲ σημεῖον πρ(ὸς) τὸ χωομένῳ ὅτι νῦν τὸ χολουμένῳ δηλοῖ.
ἔσχη-
μάτικε δὲ τ(ὴν) Τυφωέα ἀπὸ τῆς Τυφωεύς. **εἰν Ἀρίμοις ὅθι φασὶ**
Τυφωέος ἔμμεναι 783
εὐνάς· *Ἄριμα τῆς Πισιδίας (ἐστίν), ὑφ' οἷς δοκεῖ ὁ Τυφὼς (εἶναι) καθ'*
Ὅμηρον. οἱ μ(έν)τοι γε νεώτε-
ροι ὑπὸ τὴν Αἴτν[ην] τὸ ἐν Σικελίᾳ ὄρος φασὶν αὐτὸν (εἶναι), ὧν Πίνδαρος·
κείνῳ μ(ὲν)
Αἴτνα δεσμὸς ὑπερφίαλος ἀμφίκειται. **ὡς ἄρα τ(ῶν) ὑπὸ ποσσὶ μέγα**
στεναχίζετο 784
γαῖα· *ὡς ἄρα τῶν οὕτως τούτ(ων). μέγα ἀντὶ τοῦ μεγάλως. στεναχί-*
ζετο ἀντὶ τοῦ ἔσ-
τενεν, τῷ παθητικῷ ἀντὶ τοῦ ἐνεργητικοῦ. ὁ δὲ λόγος οὕτως, τούτ(ων) ὑπὸ τοῖς
ποσσὶν μεγάλως ἔστενεν ἡ γῆ. > **ἐρχομένων· μάλα δ' ὦκα διέπρησσον**
πεδίοιο· *ἡ* 785
διπλῆ ὅτι ἐλλείπε[ι] ἡ διὰ πρόθεσις. ὦκα δὲ ἀντὶ τοῦ ὠκέως· ὠκέως δὲ
διέπρησ-
σον διὰ πεδίοιο. **πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·** *ἀλεγει-*
νὴ⟨ν⟩ τὴν ἄλγος ἐ- 787

⁂ πιφερουσαν ο[.]δαγορασαγορευονεπιπριαμοιο οιονμυθουσελεγον μυθουσεμυθουν
το δειδενοεινο[.]ικα[. . .]τοντονχρονοντουονειρουοτικ–αυτεαπεσταλται οδεποιη
τησδιηγηματικοσων[.]υδυναμενοσαπανταειπειν τακατατονχρονονπραχθεντα
παραμεροσειρηκεν αγχουδισταμενηγεφηποδασωκεαιρισ ισταμενηαντι
τουστασα ει[.]ατοδεφθογγηνυειπριαμοιοπολειτηι –οστρωωνσκοποσιζεποδω
κεισιπεποιθωσ –τυμβωιεπακροτατωιαισυιηταογεροντοσ –τωισφινεεισα
μει[[ησ]]μετεφηποδασωκεαιρισ αθετειτουτουσαρισταρχοσ οτιπρωτονμουδεπο
τευποδιοσπεμπομενηηιρισομοιουταιτινι αλλαιειαυτοπροσωποσπαραγεινε
αποκρισισ
ται ετιδεκ–ηαπιθανοσ ειγενεκατουψιλωσειπεινοτιερχονται παρηκταιηιρισ
τουτο κ–ολιτησηδυνατοποιησαι ειδεγτουτοιναοιπροτερονμητολμωντεσ
εξελθεινεξελθωσιν [.] ιρισεστωλεγουσα ωσκ–παρατουδιοσαπεσταλμενη οτι
δεομηροσοταντιναεικαζητινι κ–τουσπρεποντασλογουσπεριτιθησινδηλον η
γουναρχηουπολιτου/ αλλυπερτονπολιτην φησιγ ωγεροναιειτοιμυθοιφιλοι
ει
ακριτοιεισιν τουτοημηειρισλεγουσα πρεποντωσεχει ειδεουιοσπατριαπρε
πωσ εδειγλεγεινωπατερ κ–τομυθοιφιλοιακριτοιεισιν ο/ αχωριστοι κρι
ναιγτοχωρισαι κ–τουτοουπολιτουγπατεραακουοντωσλεγειναοικεν αλλαμαλ
λοντησιριδοσ ωστεποτε[.]ρηνησπολεμοσδαλιαστοσορωρεν αλιαστοσαν

χρ(ηστον). πιφέρουσαν. ο[ι] δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο· *οἷον μύθους ἔλεγον, μύθους ἐμυθοῦν-* 788

το. δεῖ δὲ νοεῖν ὅ[τ]ι κα[τ' αὐ]τὸν τὸν χρόνον τοῦ ὀνείρου κ(αὶ) αὐτ(ὴ) ἀπέσταλται, ὁ δὲ ποιη-

τὴς διηγηματικὸς ὤν, [ο]ὐ δυνάμενος ἅπαντα εἰπεῖν, τὰ κατὰ τὸν ὄνειρον πραχθέντα

παρὰ μέρος εἴρηκεν. ἀγχοῦ δ' ἱσταμένη πρ(οσ)έφη πόδας ὠκέα Ἶρις· *ἱσταμένη ἀντὶ* 790

τοῦ στᾶσα. εἶ[σ]ατο δὲ φθογγὴν υἱῆ Πριάμοιο Πολίτῃ, –ὃς Τρώων σκοπὸς ἷζε, ποδω- 791–5

κείῃσι πεποιθώς, –τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυιήταο γέροντος –τῷ σφιν ἐεισα-

μένη μετέφη πόδας ὠκέα Ἶρις· *ἀθετεῖ τούτους Ἀρίσταρχος ὅτι πρῶτον μ(ὲν) οὐδέπο-*

τε ὑπὸ Διὸς πεμπομένη ἡ Ἶρις ὁμοιοῦταί τινι, ἀλλ' αἰεὶ αὐτοπρόσωπος παραγίνε-

ται. ἔτι δὲ κ(αὶ) ἡ ⟨ὑ⟩πόκρισις ἀπίθανος· εἰ γ(ὰρ) ἕνεκα τοῦ ψιλῶς εἰπεῖν ὅτι ἔρχονται παρῆκται ἡ Ἶρις,

τοῦτο κ(αὶ) ὁ Πολίτης ἠδύνατο ποιῆσαι, εἰ δὲ πρ(ὸς) τοῦτο ἵνα οἱ πρότερον μὴ τολμῶντες

ἐξελθεῖν ἐξελθῶσιν, [ἡ] Ἶρις ἔστω λέγουσα ὡς κ(αὶ) παρὰ τοῦ Διὸς ἀπεσταλμένη. ὅτι

δὲ Ὅμηρος, ὅταν τινὰ εἰκάζῃ τινί, κ(αὶ) τοὺς πρέποντας λόγους περιτίθησιν δῆλον. ἡ

γοῦν ἀρχὴ οὐ Πολίτου (ἐστὶ) ἀλλ' ὑπὲρ τὸν Πολίτην· φησὶ γ(άρ), ὦ γέρον, αἰεί τοι μῦθοι φίλοι

ἄκριτοί εἰσιν. *τοῦτο εἰ μ(ὲν) ἡ Ἶρις λέγουσα, πρεπόντως ἔχει, εἰ δὲ ὁ υἱὸς πατρί, ἀπρε-*

πῶς· ἔδει γ(ὰρ) λέγειν, ὦ πάτερ. κ(αὶ) τὸ μῦθοι φιλοι ἄκριτοί εἰσιν, ὅ (ἐστιν) ἀχώριστοι, κρῖ-

ναι γ(ὰρ) τὸ χωρίσαι, κ(αὶ) τοῦτο οὐ Πολίτου πρ(ὸς) πατέρα, ἀκούοντως ⟨γὰρ⟩ λέγειν ἔοικεν, ἀλλὰ μᾶλ-

λον τῆς Ἰριδος. ὣς τέ ποτ' ε[ἰ]ρήνης· πολεμὸς δ' ἁλίαστος ὄρωρεν· *ἁλίαστος ἀν-* 797

εκκλιτοσ αναποτριπτοσ ονουραδιον / εκκλιναι κ–ύεναλλοισνοσφιλιασθειστου

το / χωρισεκκλινων ημδημαλαπολλαμαχασεισηλυθονανδρων κ–του

τοδεαποεοικοσπολιτηιλεγειν τηιδειριδιτηκον οτιαιειποτε /

εμπολεμοισεκεινοσδεου αλλουπωτοιονδετοσονδετελαονοπωπα κ–ου

τοσδετησαυτησεννοιασεχεται ωστεειμηιρισλεγουσα αυ[.]ο̣π̣[.]ο

σωπ̣οσειχοικειωσεχεινειδεπολιτησ απιθανον ποτε̣[́]ε̣[. . . . .] . [. . . . . .] . [

οσ / θαυμασμου επιστασθαιουνιριδιοικειονπολιτηιδεου[. . .]π̣ο̣[. . . . . .

Col. iii.

ηνύφυλλοισινεοικοτεσηψαμαθοισιν [

ριδοσλεγοιτο εχοιανπρεποντωσ ειδεπ[

μαχησομενοιπεριαστυ τοσημειον οτ[

τορσοιδεμαλιστεπιτελλομαιωδεδερεξαι κ[

τερονονταδελφοναπιθανον εδειύειπε[

τοπροσωπο̣σ̣ηιρισ παραγεινεται κ–ύλεγειο̣σ̣[

τουτ̣ο̣ . . . [.]ξ̣ω̣π̣[.]αξαι απιθανονουναδ[

τασσειν [.]νεκεντουτ̀παντ̀ηθετη̣σ̣ε̣[

δαλλωνγλωσσαπολυσπερεωνα[

τοσαν[.]ρσημαινετωοισιπεραρχει τουτοισδεεκαστοσεπιτασσετ[

ἔκκλιτος, ἀναπότριπτος, ὃν οὐ ῥᾴδιόν (ἐστιν) ἐκκλῖναι· κ(αὶ) γ(ὰρ) ἐν ἄλλοις νόσφι λιασθείς, τοῦ-

το (ἔστι) χωρὶς ἐκκλίνων. **ἦ μ(ὲν) δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν· κ(αὶ) τοῦ-** 798

το δὲ ἀπεοικὸς Πολίτῃ λέγειν, τῇ δ' Ἴριδι πρ(οσ)ἠκον, ὅτι αἰεί ποτέ (ἐστιν) ἐν πολεμοῖς, ἐκεῖνος δὲ οὔ. **ἀλλ' οὔ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα· κ(αὶ) οὗ-** 799

τος δὲ τῆς αὐτῆς ἐννοίας ἔχεται, ὥστε, εἰ μ(ὲν) ἡ Ἶρις λέγουσα αὐ[τ]οπ[ρ]ό-σωπος, οἰκείως ἔχειν, εἰ δὲ Πολίτης, ἀπίθανον· πότ[ε γ](ὰρ) ε[ἶδε λα]ὸ[ν ὃς ἄξ]ι-

ός (ἐστι) θαυμασμοῦ; ἐπίστασθαι οὖν Ἴριδι οἰκεῖον, Πολίτῃ δὲ οὐ [πρέ]πο[ν. **λί-** 800

Col. iii.

ην γ(ὰρ) φύλλοισιν ἐοικότες ἠὲ ψαμάθοισιν· *[κ(αὶ) τοῦτο ὁμοίως ἀπίθα-νον. εἰ γ(ὰρ) ὑπὸ Ἰ-*

ριδος λέγοιτο, ἔχοι ἂν πρεπόντως, εἰ δὲ Π[ολίτης λέγει, οὔ. **ἔρχονται πεδίοιο** 801

μαχησόμενοι περὶ ἄστυ· *τὸ σημεῖον ὅτ[ι ἐλλείπει πάλιν ἡ διὰ πρόθεσις.* **Ἕκ-** 802

τορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὧδε δὲ ῥέξαι· *κ[(αὶ) τοῦτο λέγειν πρ(ὸς)* **Ἕκτορα πρεσβύ-**

τερον ὄντα ἀδελφὸν ἀπίθανον, ἔδει γ(ὰρ) εἰπε[ῖν, ὦ ἀδελφέ. ἀλλὰ ἔχει οἰκείως, εἰ αὐ-

τοπρόσωπος ἡ Ἶρις παραγίνεται· κ(αὶ) γ(ὰρ) λέγει, σ[οὶ 25 letters

τοῦτο . . . [.]ξω π[ρ]ᾶξαι. ἀπίθανον οὖν ἀδ[ελφῷ πρεσβυτέρῳ νεώτερον ἐπι-τάσσειν. [ἕ]νεκεν τούτ(ων) πάντ(ων) ἠθέτησε[ν ὁ Ἀρίσταρχος τοὺς στίχους. **ἄλλη** 804

δ' ἄλλων γλῶσσα πολυσπερέων ἀ[νθρώπων· . . . . . τοῖσιν ἕκασ- 805

τος ἀν[ὴ]ρ σημαινέτω οἷσί περ ἄρχει· *τούτοις δὲ ἕκαστος ἐπιτασσέτ[ω ὧν ἄρχει· (ἔστι) γ(ὰρ) τὸ*

σημαινειν̣τοεπιτασσειν φαινεταιδεπαλινεπιτασσεινοπολιτησ[
κειονυποαυτουλεγεσθαι αλλυποιριδοσ τουτ̀δη̣γ̣ει̣σθωδιαταξασ̣[
λιτασ ωσεφαθεκτωρδουτιθεασεποσηγνοιησεν τουτοαμφιβολ[
μαινει οιονεγνωοτιθεασ/εποσ ετερονδεου̣[. .]γ̣ν̣ο̣η̣σεντοτησ[
95 ονουκηφροντιστησεν οκαιμαλλον οτιμ́ή̣ ε̣ξ̣ . [.][
την ο̣μοιωσθαι αυτοπτινδελεγειν̣δηλον εκτ̀πρ[
γειν̣ωσκομενησοτιιρισ/ παλιμηαγνοεισθαιτοεποσ ̣[
δεσσυτολαοσ τοσημειον̣τουτο οτιτην̣πυληνπ̣[
τιδετισπροπαροιθεπολιοσαιπειακολωνη τουτοοποιη[
100 δετουτουτοναυτοπτ[.]νενδεικνυσ̣ι̣ κολωνη/[. .] . [.] . [
νευθεπεριδρομοσενθ[. .]αιενθα απανευθεχ̣ω̣[
θεθεοιθνητ̀εσανανδρων τηνητοιανδρεσ[
τοιδετεσημαπολυσκαρθμοιομυρινησ ταυτη[
γυναικα οιδεουαλλαμιαντ̀αμαζονιδων [
105 θμον δεαυτηνειρηκε̣ν̣ τηνπολυσκαριστον σ[
θατοτετρωεστεδιεκριθενηδεπικουροι ενθαοπου [
σιμ́ηγεμονευεμεγασκορυθαιολοσεκτωρ τοσημ[

σημαίνειν τὸ ἐπιτάσσειν. φαίνεται δὲ πάλιν ἐπιτάσσειν ὁ Πολίτης,
[ὥστε οὐκ (ἔστιν) οἰ-
κεῖον ὑπὸ αὐτοῦ λέγεσθαι, ἀλλ' ὑπὸ Ἴριδος. **⟨τῶν δ' ἐξηγείσθω κοσμη-**
σάμενος πολιήτας·⟩ *τούτ(ων) δ' ἡγείσθω διατάξας [ἕκαστος τοὺς πο-* 806
λίτας. ὡς ἔφαθ'· Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν· *τοῦτο ἀμφί-*
βολ[ον· ἕτερον μ(ὲν) γ(ὰρ) ση- 807
μαίνει οἷον ἔγνω ὅτι θεᾶς (ἐστιν) ἔπος, ἕτερον δὲ οὐ[κ ἠ]γνόησεν τὸ τῆς
[θεᾶς ἔπος, οἷ-
ον οὐκ ἠφροντίστησεν. ὃ καὶ μᾶλλον· ὅτι μ(ὲν) γ(ὰρ) ἐξ . [.][... διὰ τὸ μὴ
Πολίτῃ αὐ-
τὴν ⟨ὠ⟩μοιῶσθαι αὐτόπτιν δὲ λέγειν δῆλον ἐκ τ(ῶν) πρ[οειρημένων· τῆς δὲ
λεγούσης
γινωσκομένης ὅτι Ἶρίς (ἐστι), πάλι μὴ ἀγνοεῖσθαι τὸ ἔπος. **> [πᾶσαι δ'**
ὠίγνυντο πύλαι, ἐκ 809
δ' ἔσσυτο λαός· *τὸ σημεῖον πρ(ὸς) τοῦτο ὅτι τὴν πύλην π[ληθυντικῶς*
εἴρηκεν. **ἔσ-** 811
τι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη· *τοῦτο ὁ ποιη[τὴς περὶ τῶν*
ἐφ' ἑαυτοῦ λέγει, **ἐκ**
δὲ τούτου τὸν αὐτόπτ[η]ν ἐνδείκνυσι. κολώνη (ἐστὶ) [π]ᾶ[ν] ἀ[νάστημα
γῆς. **ἐν πεδίῳ ἀπά-** 812
νευθε, περίδρομος ἔνθ[α κ]αὶ ἔνθα· *ἀπάνευθε χω[ρὶς σημαίνει ὡς εἴως*
μ(έν) ῥ' ἀπάνευ-
θε θεοὶ θνητ(ῶν) ἔσαν ἀνδρῶν. **τὴν ἤτοι ἄνδρες [Βατίειαν κικλήσκουσιν,**
ἀθάνα- 813–14
τοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης· *ταύτ[ην οἱ μ(ὲν) Δαρδάνου*
λέγουσι γενέσθαι
γυναῖκα, οἱ δὲ οὔ, ἀλλὰ μίαν τ(ῶν) Ἀμαζονίδων [..... πολύσκαρ-
θμον δὲ αὐτὴν εἴρηκεν τὴν πολυσκάριστον, σ[καρθμὸς γ(ὰρ) ἡ τ(ῶν) ποδῶν
κίνησις. **ἔν-**
θα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι· *ἔνθα ὅπου,[οἷον .....*
Τρω- 815, 816
σὶ μ(ὲν) ἠγεμόνευε μέγας κορυθαίολος Ἕκτωρ· *τὸ σημ[εῖον πρ(ὸς) τὴν*
ἀνταλλαγὴν τῆς

πτωσεωσ οτιειρηκεντρωσιναντιτουτρωων ομοι̣[

λεξανδροσθεοειδησ κορυθαιολοσδε / ητοιποικιλη[

110 λονύτοποικιλον ηκαιοε̣̣ντηιπερικεφαλαιαι οξεω[

θ̣ετ̣ει̣ύκ–επιτουοξεοσκ–ευστραφουστοαιολονοιοτανλεγηι̣ε̣[

⁂ τουσφρυγασανερασαιολοπωλουσ οθεναλκαιοσαμφο[

λεγωνουτωσ καιχρυσοπασταντανκυνιανεχων ελαφραπ[

ζων >δαρδανιωναυτηρχενευσπαισαγχισαο το σημ[

115 τουσ̣τ̣ρ̣[.]α̣σ διεστακεντ`δαρδανω̣̣ν τοδεεξησ / δαρδα[

παισαγχισαοαινειασ ουκοιοσ ταδελοιπαπ̣[

ευγενειαν οιδεξελειανεναιονυπαιποδανιατο[

τ[. .]ποδατησειδησ αφνειοιπειν[.]ντεσυδωρμ[

ε[ ] . . λ̣[. .] . . μελανανδειροιο πανδαροσωκ–το[

120 [. . .]ν̣ νοητεονεκτου̣[. . . . .] . [.] . . [.] . τ̣ο̣ξ̣ικηνα̣[

[. . .]σ̣εναυτοσ́γεαυτω̣ι̣[. . . . .] [

Unplaced fragments.

Fr. 1.	Fr. 2.
. . . .	. .
] . ει̣δεταυ̣τ̣[	]σ̣ω[
. . . .	]ε̣[
	. .

1. ἔρ[γα] νέμοντο : so Aristarchus ; but the papyrus may of course have read ἔρ[γ' ἐ]νέμοντο with the MSS., including the Hawara papyrus and P. Oxy. 20.

2. [ἐπιθυμητόν : cf. Schol. Didymi ἱμερτόν· ἐπιθυμητόν, καλόν.

3. ἐν Τιταρίῳ ὄρει is restored by W–M from Strabo, p. 329 ὁ Πηνειὸς . . . συνάπτει τοῖς Τέμπεσι, παραλαβὼν πλείους ποταμούς, ὧν καὶ ὁ Εὔρωπος, ὃν Τιταρήσιον εἶπεν ὁ ποιητής, τὰς πηγὰς ἔχοντα ἀπὸ τοῦ Τιταρίου ὄρους. It would be rash to infer from this unimportant

πτώσεως, ὅτι εἴρηκεν Τρωσὶν ἀντὶ τοῦ Τρώων, ὁμοί[ως τῷ Τρωσὶν μ(ὲν) προμάχιζεν Ἀ-

λέξανδρος θεοειδής. κορυθαίολος δέ (ἐστιν) ἤτοι ὁ ποικίλη[ν ἔχων τὴν περικεφαλαίαν, αἰό-

λον γ(ὰρ) τὸ ποικίλον, ἢ καὶ ὁ ἐν τῇ περικεφαλαίᾳ ὀξέω[ς καὶ εὐκινήτως φερόμενος· εὐ-

θετεῖ γ(ὰρ) κ(αὶ) ἐπὶ τοῦ ὀξέος καὶ εὐστραφοῦς τὸ αἰόλον, οἷον ὅταν λέγῃ ἔ[νθα ἴδον πλείσ-

χρ(ηστόν). *τους Φρύγας ἀνέρας αἰολοπώλους. ὅθεν Ἀλκαῖος ἀμφο[τέρως ἔλαβε τὸ ὄνομα, λέγων οὕτως· καὶ χρυσοπάσταν τὰν κυνίαν ἔχων ἔλαφρα π[. . . . . ζων. > Δαρδανίων αὖτ' ἦρχεν ἐὺς πάις Ἀγχίσαο· τὸ σημ[εῖον ὅτι* 819

τοὺς Τρ[ῶ]ας διέστα(λ)κεν τ(ῶν) Δαρδάνων. τὸ δὲ ἑξῆς (ἐστι) Δαρδα[νίων αὖτ' ἦρχεν ἐὺς

πάις Ἀγχίσαο Αἰνείας οὐκ οἷος, τὰ δὲ λοιπὰ π[αρεμβέβληκε διὰ μέσου ἐμφανίζων τὴν

εὐγένειαν. **οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νειάτο[ν Ἴδης·** *τὴν ὑπώ-ρειαν, τὸν ἔσχα-* 824

τ[ον] πόδα τῆς Ἴδης. **ἀφνειοί, πίν[ο]ντες ὕδωρ μ[έλαν Αἰσήποιο·** 825

. . . . . .

ε[.] . . λ[. .] . . μέλαν Ἀνδείροιο. **Πάνδαρος ᾧ κ(αὶ) τό[ξον Ἀπόλλων αὐτὸς ἔδωκεν·** . . . 827

[. . .]ν νοητέον ἐκ τοῦ [τόξον] . [.] . τ[ὴ]ν τοξικὴν α[23 letters

[. . .]σεν, αὐτὸς γ(ὰρ) ἑαυτῷ [ἐποίησεν.] [

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coincidence, even if ἐν Τιταρίῳ ὄρει were not a restoration, that Strabo was acquainted with the present scholia. If he were here utilizing any Homeric commentary, his source might well be the often quoted work of Apollodorus on B, which was not concerned with textual criticism.

5–6. (εἶναι) in l. 6 appears to imply that the construction of l. 5 was continued and that therefore alternative reasons were proposed. But the shadiness of the Peneus can have nothing to do with the phenomenon referred to in ll. 3–4, and hence it is probable, as Mr. Allen suggests, that ll. 5–7 are concerned with the supposed derivation of the Peneus from the Styx (l. 755), and the restoration proceeds on that hypothesis. Cf. **841**. Frs. 129–31. 4, Schol. For Τέ]μπη cf. the passage from Strabo cited in the note on l. 3. At the end of l. 6 the reading of the papyrus gives no sense, and I have adopted an emendation suggested by W–M.

8. Τενθρηδόνος is the accepted spelling; vv. ll. Τερθ., Τευθ., Τεθ.

9. Cf. Schol. B *Μάγνης εἷς τῶν Αἰολιδῶν κτλ.*

9–10. Cf. Apollon. Sophist. *Lex.* *εἰνοσίφυλλον κινησίφυλλον . . . ὅρος δὲ εἰνοσίφυλλον τὸ σύνδενδρον θέλει σημαίνειν.*

11–18. 'The sign is affixed because he has dealt first with what comes second. This is the basis of Aristarchus' defence of the poet against Praxiphanes. The latter is surprised at Odysseus because in his soothing intercourse with his mother he asked only at the end about Telemachus and Penelope, since he wishes above all else to hear what has happened in his absence. But Anticleia, he says, with great intelligence at once proceeds to this very subject. Aristarchus therefore points out that . . . Anticleia. The passage is marked with a sign because it is the peculiar habit of the poet to deal first in this way with what is secondary.'

11. Line 763 has a diplê in Ven. A, the scholiast similarly remarking *ὅτι πρὸς τὸ δεύτερον πρότερον ἀπήντηκεν.* The diplê is absent in the Hawara papyrus.

11–18. The restoration of these lines is in the main due to W–M. The passage of the *Odyssey* referred to is λ 164–203, where Anticleia deals with the questions of Odysseus in the inverse order to that in which they are put. There is no parallel to this note in the extant scholia on the *Iliad*, but points of contact occur in Schol. λ 177 *εἰδὼς ὁ Ὀδυσσεὺς τὰς ἐκυρὰς ἐχθρωδῶς περὶ τὰς νυοὺς διακειμένας περὶ Πηνελόπης ὑστάτης ἠρώτησεν. ἡ δὲ εὐφραίνουσα τὸν υἱὸν περὶ πρώτης αὐτῆς ἀπεκρίνατο.* Praxiphanes is presumably the Peripatetic philosopher, whose name has recently occurred in a contemporary Delian inscription; cf. Wilhelm, *Jahresh. d. Öst. Arch. Inst.* 1905, pp. 1–5, Crönert, *Kolotes und Menedemos*, pp. 69–74, 179. He was a pupil of Theophrastus, and wrote a dialogue *Περὶ ποιητῶν*, in which criticism of the kind here mentioned may well have been incorporated. The Praxiphanes cited in the scholia on *Oed. Col.* 900 is probably identical. It was natural to give credit for *σοφία* to Anticleia as the daughter of Autolycus. Lines 16–17 *δι' ἣν αἰτίαν . . . Ἀντίκλεια* remain obscure.

19–20. The restoration was suggested by W–M. *ταχη* Pap., but the substitution of *η* for *ει* was particularly common at this period; cf. e.g. **1088**, and ll. 31 and 70 below.

21–2. Restored by W–M; cf. Schol. B *τὸ δὲ ὄτριχας ἀντὶ τοῦ ὁμόχροας, οἰέτεας ὁμήλικας, ἴσας τοῖς νώτοις ὁμοίας.* Schol. Did. has *ἰσοετεῖς* as the gloss on *οἰέτεας.*

22–3. Cf. Scholl. AB *ἔστι δὲ ἄμφω ἴσας τῷ νώτῳ ὡς σταφύλῃ μετρεῖσθαι, ὅ ἐστι λαοξικῷ διαβήτῃ, ὃς ἅμα πλάτος καὶ ὕψος μετρεῖ.*

25. The supplement was suggested by W–M.

26–7. A note on the name *Πηρείῃ*, v. l. *Πιερίῃ*, on which the extant scholia make no comment. *Πιερίῃ* is the common reading, and is retained by Leaf, but *Πηρείῃ*, which is preferred by most modern editors, is found in the Bodleian Hawara papyrus and two other MSS., besides Eustath. and Steph. Byz., and is confirmed, as Mr. Allen remarks, by the occurrence of *οἱ Πηρεῖς* in *Inscr. Gr.* ix. 2. 205 = Dittenberger, *Syll.* 425. Schol. A has *Πιερίῃ* in the note on Ψ 383. *πλα[νῶνται* was suggested by W–M. The beginning of the line, he thinks, contained a reference to the service of Apollo to Admetus; cf. Schol. Did. *τὰς Ἀδμήτου ἵππους δύο κτλ.*, and Schol. A on Ψ 383. Perhaps, however, there was merely some phrase like 'So we should read' or 'So the best copies'.

27. The diplê is prefixed to the lemma; cf. ll. 54, 61–2, &c. Ven. A also has a diplê here.

29. *φυγὴν σημαίνει* W–M. Cf. Schol. A *ὅτι τὴν ἐν πολέμῳ φυγὴν φόβον Ἄρεως εἴρηκεν. ἀρετὴ γὰρ ἵππων οὐ μόνον διώκειν ἀλλὰ καὶ ὅτε δέοι ἀταράχως φεύγειν, διωκόμενον ἠδὲ φέβεσθαι.*

30–1. This curious explanation that the horses' heads were branded is referred to in Schol. B *τὸ δόρυ, ἢ τὸν ἐκ σιδήρου καυτῆρα.* Cf. Eustath. *ἄλλοι φόβον Ἄρεος τὸν ἐκ σιδήρου καυτῆρα ἐνόησαν· Ἄρης γὰρ καὶ ὁ σίδηρος· ἵνα λέγῃ ἐγκεκαῦθαι αὐταῖς ἀπὸ σιδήρου σφραγῖδα. ἤρεσε δέ τισι καὶ δόρυ ἐνταῦθα εἰπεῖν τὸν τοῦ Ἄρεος φόβον, ὡς δόρατος ἐγκεκαυμένου αὐταῖς εἰς ἐπίσημον.* The supplement in l. 31 is due to W–M.

32. Cf. Schol. B *θηλείας ἤγαγον . . . ὅπως τε οἱ ἄρσενες ῥυθμίζοιντο μὴ ἐξοιστροῦσθαι, ἔστι γὰρ μάλιστα αἰσθόμενον ἵππος, διά τε τὸ μὴ χρεμετίζειν ἐν τοῖς λόχοις.* Something of the same sort was no doubt said in the papyrus, but]τουριζονται is an intractable termination. The doubtful *τ* may be *γ*, *ε*, or *σ*. Perhaps, as W–M suggests, *με]τ⟨εω⟩ρίζονται* should be read. At the end of the line he would alter *ετι* to *ὅτι*, which, however, is hardly necessary.

33–4. The quotation is from Ε 222–3.

37. *μελίλωτον* W–M.

38. [*ἐξ ἕλους φυόμενον*]: cf. Schol. A *ἠτυμολόγηκε δὲ διὰ τοῦ ἐλεόθρεπτόν τε σέλινον τὸ ἐξ ἕλους σευόμενον* (l. *φυόμενον*, for which W–M compares Schol. Nicander, *Ther.* 597). In the following lemma the *α* of *αυ* does not seem to have been cancelled, and the two readings *αὖ* and *εὖ* were therefore intended to stand side by side as variants. *εὖ* is the usual lection, but *αὖ* is found in several MSS.

40. The restoration is due to W–M.

42–3. Cf. Schol. Did. *ὡς ἂν εἰ ἐπὶ πᾶσαν τὴν γῆν νέμοιτο καὶ κατεσθίοι τὸ πῦρ.* The view that *οἱ δέ* means the horses of Achilles (l. 770) is remarkable. Other commentators take ll. 780–5 more naturally as referring to the Hellenic host in general; cf. Schol. Did. *οἵδ' ἄρ'· οἵδε δὴ Ἕλληνες*, and Eustath. *τὸν κατάλογον πληρώσας ὁ ποιητής, εἶτα ἱστορήσας ἀνδρῶν καὶ ἵππων τοὺς ἀρίστους, ἐπὶ τὴν Ἑλληνικὴν ἔρχεται σύνταξιν κτλ. παραναπεφώνηται* apparently means 'is parenthetical'; I can find no other instance of the word.

44. *ὑπεστενάχιζε*: so ABF, &c., Eustath.; *ὑπεστονάχιζε* is a well represented variant. The *ε* in the papyrus is coarsely written, but the letter is sufficiently clear.

45. *ἰμάσσῃ* (AB, &c., edd.) seems more probable than *ἰμάσσε[ι]*, which is found in several MSS. and Eustath.

46–7. These notes do not appear in the extant scholia, nor is there any *σημεῖον* in Ven. A or apparently P. Hawara at l. 782. Cf., however, Schol. A on Ψ 603 *ὅτι χωόμενος νῦν ἀντὶ τοῦ χολούμενος*, Φ 519, Ψ 385, &c., Apollon. *Lex. χωόμενος χολούμενος κτλ.*

47–8. Cf. Schol. A *'Τυφωέι γαῖαν ἰμάσσῃ' ἀπ' εὐθείας τῆς Τυφωεύς. τα* is an error, and the accusative Τυφωέα is unexpected when the dative and genitive stand in the Homeric text. But the Hawara papyrus has [Τ]υφωεα in l. 782, and perhaps that variant is reflected here also.

49–51. Our commentator evidently interpreted *εὐνάς* in the same sense as Schol. B *εὐφήμως δὲ τὸν τάφον εὐνὰς ἐκάλεσεν.* The location of Arima in Pisidia is new; Schol. B and Eustath. place it in Cilicia, others in Mysia, Lydia, or Syria. For the reference to Etna and Pindar cf. Eustath. *ὁ δὲ (sc. ὁ Ζεὺς) κεραυνώσας τὸν Τυφῶνα τὴν Σικελικὴν Αἴτνην . . . αὐτῷ ἐπέθηκεν. οἵδε τὰ μυθικὰ ταῦτα καὶ Πίνδαρος.* The quotation *κείνῳ . . . ἀμφίκειται* is also found in Strabo, p. 627 (= Pindar, Fr. 92). *ὧν* refers to *νεώτεροι*; it is unnecessary to write *ὡς*. The two short strokes after *μ* in l. 50 were apparently added for the purpose of filling up the line. At the beginning of this line the letters *τν* seem to have been divided from *αι* on account of a flaw in the papyrus.

54–5. 'The diplê marks the absence of the preposition *διά*.' *πρόθεσις* was recognized by W–M. There is no diplê nor accompanying note in Ven. A, but the diplê is found here in the Hawara papyrus.

56. Either *αλεγειωι* or *την . . . επιφερουσαν* needs alteration.

58–60. This note referring the mission of Iris to the time of 'the dream' = (Β 1 sqq.)

seems to be quite novel. L. 58 needs correction, for the second *οτι* is plainly superfluous, and *αυτε* must be meant for *αὐτή* or *αὖτή*.

60–1. So Schol. Did. *ἱσταμένη· στᾶσα.*

61. An obelus, which on the analogy of the succeeding verses is expected before *εισατο*, has been omitted. The papyrus supports the better tradition in reading *δέ* and not *γάρ* (Eustath. and a number of MSS.). *ὑεῖ* is an Attic spelling.

62. *Αἰσυιήταο*: so the Hawara papyrus; *Αἰσυήταο* is the accepted form.

γέροντος: *ἄνακτος* **20** (second cent.) and one or two mediaeval MSS. The final *σ* is really more like an *ε*.

Line 794 *δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί* has been omitted, possibly by a mere oversight; cf. l. 92. But it is noticeable that this verse only of 791–5 is obelized in P. Hawara, and the omission here may be taken to indicate that the line was absent from the text of Aristarchus. It is found accompanied by an additional verse in P. Hibeh 19 (*e*).

σφιν: so **20** (which no doubt also had *μετέφη* later in the verse), the ninth-century MS. in the library of Victor Emmanuel at Rome, and one or two later copies, including Harl. 1771, which also agrees in the reading *Πηρείη* (cf. note on ll. 26–7).

63. *μετέφη*: so the Hawara papyrus, v. l. A^1, B and many other MSS.

63–73. 'Aristarchus athetizes these lines on the ground, first, that when Iris is sent by Zeus she is never made to resemble some one else, but always appears in her own person. Secondly, her pretence is unconvincing; for if Iris is brought in merely for the purpose of announcing their approach, Polites could easily have done this; if, however, it is in order to make the Trojans go out when they were afraid to do so, then let Iris speak as the messenger of Zeus. It is also clear that, when Homer makes one person resemble another, he also puts in their mouth the appropriate language. Now the commencement is not like Polites, but goes beyond him. He says "Old man, interminable words are ever pleasant to thee". If Iris is the speaker, this is appropriate, but if the son is addressing his father, it is inappropriate; for he ought to say, "My father." And "interminable words are pleasant" (that is, continuous, for to determine is to separate) is also unlike Polites addressing his father (for he should speak with deference) but is more like Iris.'

The adverse criticism of Aristarchus on ll. 791–5 was already known from Schol. A, where the same objections are put rather more concisely. *ἀπὸ τούτου ἕως τοῦ τῷ μιν ἐεισαμένη ἀθετοῦνται στίχοι πέντε. εἰ γὰρ ἕνεκα τοῦ προαγγεῖλαι ὅτι παραγίνονται οἱ Ἕλληνες, ἤρκει ὁ Πολίτης, εἴπερ ὅλως ἐπετήρει. εἰ δὲ ἕνεκα τοῦ προτρέψασθαι μὴ τολμῶντας προελθεῖν, ἔδει αὐτοπρόσωπον παρεῖναι. ἔθος τέ ἐστι τοῖς μεταμορφουμένοις θεοῖς κατὰ τὴν ἄφοδον ἀπολιπεῖν τεκμήριον εἰς ἐπίγνωσιν. οἵ τε λόγοι οὐχ οὕτως εἰσὶν ἐσχηματισμένοι τοῦ Πολίτου ὡς πρὸς πατέρα, ἀλλ' εἰσὶν ἐπιτεταμένοι καὶ ἐπιπληκτικοί. καὶ τὸ Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι Πολίτῃ ἀνοίκειον· μᾶλλον δὲ Ἴριδι ἁρμόζει ἐπιτάσσειν.* It is to be observed that the words *ἔθος τέ ἐστι . . . ἐπίγνωσιν*, which do not support the argument of Aristarchus, but rather the opposite view, have no counterpart in the papyrus. The concluding sentence *καὶ τὸ Ἕκτορ κτλ.* corresponds to ll. 84 sqq. below.

ἀπόκρισις in l. 65 is inapposite, since the speech of Iris is not an 'answer', and W–M's emendation *ὑπόκρισις* is clearly an improvement.

71–2. Cf. e.g. Schol. B *ἄκριτοι δὲ οἱ ἀναρίθμητοι*, Schol. Did. *ἄκριτοι· ἀδιάκριτοι, πολλοί.* A similar idea was probably intended to be conveyed by *ἀχώριστοι*; cf. Apollon. *Lex. ἀκριτόμυθε ἄκριτα καὶ ἀδιάστατα λαλῶν.* The letters of *φιλοι* are faint, and it might be supposed that they had been partially erased; this, however, would imply that *ἄκριτοι* was taken for a predicate, 'words are inseparable from you,' which is not a likely interpretation. In the

latter part of l. 72 some emendation is necessary, and perhaps *ἀκουόντως . . . ἔοικεν* should be rejected, as W–M would prefer.

73. *ὥς τέ ποτ'* : so the Hawara papyrus; *ὥς ποτ' ἐπ'* most MSS. **20** has an unmetrical combination of the two readings, *ως τε ποτ επ.* [*ως τε πο*]*τε ειρηνη* in P. Hibeh 19 is likely to be a corruption of [*ως τε πο*]*τε ειρηνης.*

ἀνέκκλιτος : so Schol. Did.; *ἀνέγκλιστος* (*sic*) Apollon. *Lex.*

74. The reference is to A 349, Λ 80.

75. *ἦ μ(ὲν) δή* : the ordinary view of Homeric editors (e. g. Ludwich, Allen) that the reading of Aristarchus in this passage was *ἤδη μέν*, is supported by a partially effaced note in the Hawara papyrus beginning A]ρι[στα]ρχ(ος) *ἡ δη μεν* (so probably, as in several MSS., not *ἤδη*). It may nevertheless be questioned whether the passage in Schol. A relating to the Aristarchean reading has been correctly interpreted. This is given in Dindorf's edition as follows: *ἦ μὲν δὴ· οὕτως αἱ 'Αριστάρχου, ἤδη μέν, καὶ ἐν τοῖς πρὸς Κώμανον ὁμοίως προφέρεται, καὶ μήποτε παραπλήσιόν ἐστι τῷ 'ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν'* (Γ 184). But *μέν* after *ἤδη* is not in the original text, but an editorial insertion; and the combination *ἤδη καί* seems confirmed by the comparison of Γ 184, which with Dindorf's reading loses its point. I venture to suggest that the note should stand unaltered either in the form *ἦ μὲν δή· οὕτως αἱ 'Αριστάρχου, ἤδη καί. ἐν τοῖς πρὸς* K. *ὁμοίως προφέρεται, καὶ μήποτε παραπλήσιόν ἐστι τῷ ἤδη καὶ* κτλ.; or *ἦ μὲν δή· οὕτως αἱ 'Αριστάρχου. ἤδη καί ἐν τοῖς* κτλ. If this is right, there will be a conflict between Schol. A and the Hawara papyrus. A possible explanation is that the copyist of the former transposed *μεν* and *δη* in the lemma owing to an inadvertence. But it should be observed that the note in the papyrus is incomplete; it was continued in a second line, which may have modified in some way the statement of the first.

ἦ μὲν δή is also found in the text of the Hawara papyrus as well as in AB and the majority of MSS., Hdn., Eustath.; *ἤδη μέν* is superscribed in A and is otherwise well supported. In Schol. A *ἡ μεν δη* was written.

75–7. The commentator's opinion is directly opposed to that of Leaf, who thinks (note *ad loc.*) that 'l. 798 is rather suited to a human warrior than to a goddess'.

79. *πότ[ε γ'(ἀρ) ε[ἶδε λα]ὸ[ν* was suggested by W–M. I have been much inclined to assign the first of the unplaced fragments to this position, reading *πότε γ(ἀρ) εἶδε ταῦτ[α*, but the difficulty then is, without assuming some corruption, to find a suitable combination with what follows. To add *ἢ λαὸν ὃς ἄξι|ος* would make the line too long.

80. A synonym of *οἰκεῖον* apparently followed *οὐ*, though the sense would be complete without further addition.

81–2. The supplements only aim at giving the general sense, which is evident.

83. *περί* : so MSS. (including **20**), with the exception of the late Ambrosianus E 35, which gives *προτί*, a reading also inserted as a v. l. in A, with the note *μαχησόμενοι προτὶ ἄστυ· οὕτως προτὶ ἄστυ, οὐ περὶ ἄστυ, ἵνα ὦσιν ἐρχόμενοι πρὸς τὴν πόλιν. ὁμοίως καὶ Ζηνόδοτος καὶ 'Αριστοφάνης γράφουσιν.* Aristarchus is not here directly named, but analogy strongly supports the usual inference that *προτί* was his reading.

τὸ σημεῖον κτλ. : the supplement is derived from l. 55; cf. Eustath. *τὸ δὲ ἔρχονται πεδίοιο, ἀντὶ τοῦ διὰ τῆς πεδιάδος, καὶ ἔστιν ὅμοιον τῷ διέπρησσον πεδίοιο*, and Schol. Did. *πεδίοιο· διὰ τοῦ πεδίου.* A diplê is inserted against the verse in A as well as in the Hawara papyrus, but there is no corresponding note.

84. *ὧδε δέ* : so most MSS.; vv. ll. *ὧδέ γε, ὧδέ τι.*

86–7. *τοῦτο . . . π[ρ]ᾶξαι* seems to be a paraphrase of *ὧδε δὲ ῥέξαι*, and the word preceding *π[ρ]ᾶξαι* should then be a verb meaning 'I command', but neither *κελεύω* nor *ἀξιῶ* is suitable, and a future would be out of place. The remains suggest *ξω*, not *ξαι*, and *ῥ[έ]ξαι π[ρ]ᾶξαι* is therefore improbable. *λέγει* in l. 86 may be followed by any round letter.

Line 802 in A has a diplê prefixed with the note *ὅτι περισσεύει ὁ δὲ σύνδεσμος*; there is also a diplê in P. Hawara.

88. The obvious [ἔ]*νεκεν* is very dubious, but I can find nothing more appropriate; there may be no loss before the traces of the supposed first *ν*.

ἠθέτησε: or *ἠθετῆσθ*[*αι*, not *ἠθέτηκ*[*ε*.

89. The lost note probably referred to *πολυσπερέων*; cf. Schol. Did. *πολυσπερέων· ἐπὶ πολλὰ μέρη τῆς γῆς διεσπαρμένων, πολυγενῶν ἢ πολυεθνῶν*.

90. *ὃν ἄρχει*: cf. Schol. Did. *οἷσί περ ἄρχει· ἀντὶ τοῦ ὧν ἄρχει*.

92. The lemma *τῶν . . . πολιήτας* has dropped out. Cf. Schol. Did. *τῶν· τούτων. ἐξηγείσθω· ἀφηγείσθω. κοσμησάμενος· διατάξας. πολιήτας· πολίτας*.

93–4. *ἕτερον μ*(*ὲν*) *γ*(*ὰρ*) and *ἔπος οἷον* were restored by W–M. A has a diplê against l. 807 (so too P. Hawara) with the accompanying scholium *ὅτι τοῦτό ἐστι τὸ πλανῆσαν τὸν τὰ ἐπάνω διασκευάσαντα* (i. e. a misunderstanding of *ἠγνοίησεν* led to the interpolation of ll. 791–5). *οὐ κεῖται δὲ συνήθως ἡμῖν τὸ ἠγνοίησεν, ἀλλ' ἀντὶ τοῦ οὐκ ἀπίθησεν*.

95–7. The supplements at the ends of ll. 95–6 are those proposed by W–M. *ὃ καὶ μᾶλλον* in l. 95 is a much compressed phrase, but it is hardly necessary to suppose an omission. *διὰ τό* must have been preceded by some word meaning 'he recognized her' or 'she was recognized', e.g. *ἐξ ἀρχῆς ἔγνω* (W–M) or *ἐξεφάνη*, but neither of these will fit the vestiges. *ἀγνοεῖσθαι* = *ἀφροντίζεσθαι*, and *δῆλον* is of course to be supplied from the preceding sentence. The vulgar spelling *πάλι* is found in late prose (e. g. that of Philodemus; cf. Crönert, *Mem. Gr. Hercul.* p. 140) and in papyri of the Roman age (e.g. B. G. U. 423. 3, 7).

97. For the diplê cf. l. 54, &c.; but the decipherment is uncertain and the vestige before the lacuna would also be consistent with a *π*. The diplê is also found in Ven. A and P. Hawara.

98. *π*[*ληθυντικῶς εἴρηκεν* was suggested by W–M; cf. Schol. A *ὅτι ἔμφασιν ἔχει πολλῶν πυλῶν, μία δέ ἐστι· καὶ ἔστι τὸ πᾶσαι ἀντὶ τοῦ ὅλαι*, and the similar remark on the parallel passage Θ 58 *ὅτι μία ἐστὶ πύλη, καὶ πληθυντικῶς εἶπε πύλαι*. Eustathius attributes this note to Herodorus and Apion.

99–100. The restorations, which are due to W–M, are made *exempli gratia*. For that of l. 100 cf. Apollon. *Lex.* *κολωνὸς πᾶν ἀνάστημα τῆς γῆς· ἔστι δέ τις κτλ.* *π*]*ᾶ*[*ν*] *ἀ*[*νάστημα* is consistent with the vestiges, but they are extremely slight. The remark that the present tense in l. 811 proves the poet to have been an eyewitness of what he describes is remarkable, though not cogent, for the description might depend on hearsay evidence; it would have been more exact to say 'a contemporary'.

101. The quotation is from Υ 41.

103–4. Cf. e.g. Schol. A *Μύρινα δὲ Ἀμαζόνος ὄνομα*, Strabo, p. 573 *Μυρίνης ἣν ἱστοροῦσι μίαν εἶναι τῶν Ἀμαζόνων*, Eustath. *Μύρινα κεῖται καὶ παρὰ Δυκόφρονι, λεγομένη παρά τινων Τεύκρου θυγάτηρ, γυνὴ Δαρδάνου*.

105. *σ*[*καρθμὸς κτλ.* is adopted from Schol. A *πολυσκάρθμοιο· πολυκινήτου . . . σκαρθμὸς γὰρ ἡ τῶν ποδῶν κίνησις*. Cf. Apollon. *Lex.* s.v. *εὐσκαρθμοι, ἐπὶ δὲ τοῦ πολυσκάρθμοιο Μυρρίνης τῆς πολυσκαρίστου ἢ πολυκινήτου*.

106. It seems likely, as W–M suggests, that *ὅπου* was followed by an example, e.g. A 610.

107. Restored by W–M. There is no *σημεῖον* nor corresponding note in A, though at Γ 16, the verse cited for comparison in the next line, the remark is made *Τρωσίν· ἀντὶ τοῦ Τρώων. πτωτικὸν τὸ σχῆμα· ταῖς δοτικαῖς γὰρ ἀντὶ γενικῶν χρῶνται οἱ ποιηταί*. P. Hawara similarly lacks the *σημεῖον*.

109–14. Schol. A has *κορυθαίολος· ὁ αἰδλλων τὴν περικεφαλαίαν, ὅ ἐστι κινῶν, διὰ τὰς ἐν τῷ*

πολέμῳ συνεχεῖς καὶ σφοδρὰς ἐνεργείας. ἢ ὁ αἰόλον καὶ ποικίλην ἔχων τὴν περικεφαλαίαν. ἢ ὁ εὐκίνητος ἐν τοῖς πολέμοις. The third of these explanations is more akin than the first to the second interpretation in the papyrus,—where the restoration of course makes no pretence to exactness. Eustath. is nearer: κορυθ. δηλοῖ . . . τὸν ἔχοντα αἰόλην κόρυθα, ἤγουν ποικίλην περικεφαλαίαν . . . ἢ τὸν εὐκίνητον ἐν πολέμοις παρὰ τὸ αἰόλον τὸ ταχύ, . . . ἵνα εἴη κορυθαιόλος ὁ αἰόλος εἰς μάχην μετὰ ὅπλων.

111. ἔ[νθα ἴδον κτλ. is from Γ 185.

112–13. I adopt the supplement of W–M. The meaning clearly is that the two lines of Alcaeus, which are not elsewhere extant, combined the alternative explanations of κορυθαίολος given above. χρυσοπάσταν expresses τὸ ποικίλον τῆς περικεφαλαίας, and the second verse, as ἔλαφρα indicates, was more or less equivalent to ὀξέω[ς καὶ εὐκινήτως κτλ. W–M proposes π[αίζει after ἔλαφρα.

114–16. Line 819 is marked with a diplê in Ven. A, with the not very illuminating note ὅτι τῶν Δαρδάνων ἦρχεν Αἰνείας καὶ αὐτὸς ὢν Δάρδανος· πρὸς τὸ τὸν δ' ἔκτανε Δάρδανος ἀνήρ (Β 701). The papyrus is more explicit; cf. Eustath. καὶ ὅρα ὅτι διαφορὰν οἶδε Δαρδάνων καὶ Τρώων. διέστα(λ)κεν is an easier emendation than διέστ⟨ησ⟩εν. In P. Hawara the diplê is absent at l. 819; at l. 820 the papyrus is defective.

The rest of the scholium relates to the construction of ll. 819 sqq.: 'The sequence is . . .' It is noticeable that there is no further remark on l. 820; A has a diplê and the note ὅτι περισσεύει ἡ ὑπό. The supplement at the end of l. 116 is substantially that of W–M.

117. For ὑπώρειαν (W–M) cf. Schol. B ὑπαὶ πόδα· ἔμπροσθεν τοῦ ποδός, ἣν ἡμεῖς ὑπώρειαν καλοῦμεν, and Plutarch, *De Vit. Hom.* ii. 20 'ὑπαὶ πόδα νείατον Ἴδης', τὴν ὑπώρειαν.

119. This variant Ἀνδείροιο for Αἰσήποιο is not otherwise recorded. Cf. Demetrius *ap.* Strabo, p. 602 συμπίπτει δ' εἰς αὐτὸν ὁ Ἄνδιρος ἀπὸ τῆς Καρησηνῆς . . . παρακειμένης τῇ Δαρδανικῇ μέχρι τῶν περὶ Ζέλειαν καὶ Πιτύειαν τόπων. At the beginning of the line ἐν ἄλλ[ο]ις would be a possible reading, but the vestiges are too slight for any confidence.

119–21. A diplê is prefixed to l. 827 in A (so too P. Hawara), the note being ὅτι οὐ τὸ τόξον λέγει, ἀλλὰ τὴν τοξικὴν ἐμπειρίαν· τὸ γοῦν τόξον αὐτῷ ὁ κεραοξόος κατασκευάζει (Δ 110). Schol. B is more elaborate: Πορφυρίου. τόξον Ἀπόλλων αὐτὸς ἔδωκεν· τοῦτο μάχεσθαι δοκεῖ τῷ 'αὐτὰρ' ἐσύλα τόξον . . .' (Δ 105). δηλοῖ γὰρ ἐκεῖ Πάνδαρον ἑαυτῷ πεποιηκέναι τὸ τόξον. λύοιτο δ' ἂν καὶ λέξει καὶ ἔθει, λέξει μὲν οὕτως, τὸ γὰρ 'ᾧ καὶ τόξον αὐτὸς ἔδωκεν' δύναται ἐπὶ τὴν τοξικὴν μεταφέρεσθαι, ἔθει δέ, ὅτι εἰθίσμεθα οὐχ ἓν ἔχειν ὅπλον, καὶ μάλιστα οἱ περί τινα τέχνην ἐσπουδακότες. A similar interpretation was evidently given in the papyrus, though the precise wording is uncertain. There is no trace of writing between]ν and νοητεον, and it is therefore inadmissible to restore τὸ ση|μεῖο]ν [ὅτι] νοητέον; the rather wide space after [. . .]ν may be partly due to the junction of two selides here. To read ἔδω|κε]ν would make l. 119 abnormally short. The long blank interval in l. 121 indicates that the sentence was complete at that point.

Fr. 1. See note on l. 79.

1087. SCHOLIA ON *Iliad* vii.

24·3 × 17·1 cm. Late first century B.C. Plate IV.

The following text belongs like **1086** to an elaborate Homeric commentary, but one of a rather different order. **1086** is a product of the school of Aristarchus, and is a more or less direct exposition of his teaching. **1087** on the other hand shows but the slightest traces of the Aristarchean tradition, which is perhaps to be recognized in no more than a single passage (ll. 85–6, note). No references occur to the *σημεῖα*; and it is significant that one of the citations from Homer contains a reading of Aristophanes and Zenodotus (ll. 32–3). Another feature of these scholia, which in **1086** is much less conspicuous, is a tendency to learned disquisition. A long note, which might have been most interesting, on the subject of burial is unfortunately mutilated beyond recovery; but a large part of the two more or less complete columns is occupied by a list of 'paronymous' words, illustrated by citations and references, and it is to the presence of this list that the papyrus owes its importance. Not only does the writer adduce several forms for which there is no other testimony, but he commonly supports his instances by stating where they were to be found, and thereby adds to the fragments of a number of Greek authors. Quotations for which the papyrus is the sole authority are given from Pindar, Euripides *Temenus* and *Aegeus*, Aeschylus *Phineus*, Sophocles *Phineus I*, Cratinus *Malthaci*, Archilochus, Xenophanes *Silli*, Antimachus *Thebais*, 'Leandrius' (cf. note on ll. 44–5), Eupolis, Stesichorus *Oresteia*, Alcaeus, Hesiod and the Hesiodic *Κήυκος Γάμος*, Leucon *Phrateres*, and Ananius.

The *παρώνυμα* or derivative words here discussed are forms of the second declension having a nominative which is the same as the genitive of a cognate form belonging to the third declension, e.g. *χρυσάορος χρυσαόρου*, which is parallel with *χρυσάωρ χρυσάορος*. Treatises on *παρώνυμα* by Tryphon, Habron, and Apollonius Dyscolus are mentioned by Suidas, *s. v.* *Ἀπολλώνιος Ἀλεξανδρεύς*, and are cited by Stephanus of Byzantium, *s. vv.* *Ἀγάθη, ἀγυιά, Ἰβηρίαι, Σχοινοῦς*. Several of the examples found in these excerpts appear also in the papyrus (cf. notes on ll. 23, 37–8), and from some similar theoretical treatise our anonymous author presumably drew his information. It is, however, doubtful whether any of the three grammarians named was his actual source. Tryphon, who flourished in the latter half of the first century B. C. (Suidas, *s.v.*), might perhaps have been utilized if the composition of these scholia were very little anterior to the date of the papyrus. But Tryphon may well have had his predecessors in this

particular field. Coincidences in the examples of παρώνυμα do not occur in connexion with him, and even if they did they would not really count for much. There was no doubt a good deal of repetition in grammatical works of the type under consideration, and the instances and quotations would tend to become to some extent stereotyped.

The rather short columns, which lean over considerably to the right, are written in a clear and neat semi-cursive of medium size. Archaic characteristics are less marked than in **1086**, but the present papyrus is probably not much posterior. τ and π especially are formed on an early pattern, and though some of the letters, e.g. ν, would be consistent with a later date, they do not demand it. There are several points of similarity in this script to that of P. Brit. Mus. 133 (Plate III in *Classical Texts from the British Museum*), which Kenyon attributes to the second century B.C. There too a ν approximating to the form found here is employed. On the whole I do not think that **1087** is subsequent to the reign of Augustus, and I should be inclined to place it before rather than after the turn of the century. Besides marginal paragraphi, both high and medial stops are used, but without any clear differentiation of value, and it is not always easy to be sure which position was intended. At the end of a note double dots commonly appear, as in **856**. Accents are added in some of the words quoted in the long grammatical note, and occasionally elsewhere. Abbreviation is much less frequent than in **1086**; οὔ(τως), φη(σί), and ἀν(τὶ τοῦ) are the only shortened forms occurring. Lemmata, when they commence a line, project by about two letters into the left margin; if they occur within a line, then the line following is made to project.

Col. i.

] . . . [. .]σον[.] . ιτεσ . . ρω[.] . σαιπαν
] . . [. . . .]εικοσηνκαιπαληλαχεινδι
]μη . [. . .]νετιδαπολυσεσθαιτουγω .
] . . οσ[. . .]νσ[.]ν . ασωσελενοσαυτωι
]τειλε . [. . .]· προμοσεμμεναι·αντι
]σωσκα[. . .]μηδεπρομοσιστασοτου
]ι:εκτ[. . . .]ωι·αν εμοι·συ[.]εχεσγαρ
]χημα[.] . [.]επο[.]θη[.]νυπ[. . .]χησθε
] . εσεμφαι[.]ειν εξονομ[. . .] . ποιο . .
] . ινπεριαυτωνλεγων·αλλουκαν
]τεξουρανοθενπεδιονδεζηνυπ[.]
]μηστωρ[.]·καιοαπολλωνδεπιθα
]σεισρωσιντουεκτοροσκαιτηνυπερ
]νδιασαφεικαιεαυτον·θαρσειννυν
]οιαοσσητηρακρονιωνεξιδησ
]ηκεπαρεσταμεναικαιαμυνειν
]οναπολλωνα·αυτεπαινοσδεαυ
]νδιονκαλωνπληνομοιοστοισ
]έιστοισεκσκηνησστρατιωταισ
]μμι·τωιτεξυμωνπροελευσομε
]καιεμοι·επιμαρτυροσεστω·το
]εστω·τοδεμαρτυροσπαρωνυμον
]ενικη[.]τουπρωτοτυπουσυν
]πτωκενωστοτροιζηνοσ·ενθεν
]ιζήνοιο·χρυσαοροσ·ενθενχρυ
]ραισειρηκεπινδαροστοχάροποσ
]ντοχαρόποιοτανακτοσ·τοχα
]ενθενχαλυβοισειπενευριπιδησ
]μενωι·τομέλητοσουδελεγετοσω
]ατηγορησασ·τοτανυπτερυ
]ενσιμωνιδησ·ωκειαγαρουδετα
]γουμνιασ·τοδιακτοροσαφουερ
]πεμψαντεδιακτορον·τοαρπαγοσ

Col. i.

[. . . . .] . . . [. .]σον[.] . . ιτεσ . . ρω[.] . σαι παν
[. . . . .] . . [. . . .] εἰκὸς ἦν καὶ πάλῃ λαχεῖν δι-
[. . . .]μη . [. . .]ν ἔτι δ' ἀπολύσεσθαι τοῦ γω .
[. . . .] . . οσ[. . .]ν σ[.]ν . ας ὡς Ἕλενος αὐτῷ
[ἐπέ]τειλε . [. . .]· **πρόμος ἔμμεναι**· ἀντί- 75
[παλο]ς, ὡς κα[ὶ τὸ] μηδὲ πρόμος ἵστασο τού-
[τῳ.] **Ἕκτ[ορι δί]ῳ**· ἀν(τὶ τοῦ) ἐμοί· συ[ν]εχὲς γὰρ
[. . . . σ]χῆμα [.] . [.]επο[.]θη[.]ν ὑπ[ερο]χῆς θε-
[. . . .] . ες ἐμφαί[ν]ειν ἐξ ὀνόμ[ατο]ς ποιο . .
[. . . .] . ιν περὶ αὐτῶν λέγων· ἀλλ' οὐκ ἂν
[ἐρύσαι]τ' ἐξ οὐρανόθεν πεδίον δὲ Ζῆν', ὕπ[α]-
[τον] μήστωρ[α]· καὶ ὁ Ἀπόλλων δὲ πιθα-
[νῶ]ς εἰς ῥῶσιν τοῦ Ἕκτορος καὶ τὴν ὑπερ-
[βολὴ]ν διασαφεῖ καὶ ἑαυτόν· θάρσει νῦν·
[τοῖόν τ]οι ἀοσσητῆρα Κρονίων ἐξ Ἴδης
[προέ]ηκε παρεστάμεναι καὶ ἀμύνειν,
[Φοῖβ]ον Ἀπόλλωνα. αὐτέπαινος δ' ἑαυ-
[τὸ]ν δῖον καλῶν· πλὴν ὅμοιος τοῖς
[γε πλ]είστοις ἐκ σκηνῆς στρατιώταις.
[**Ζεὺς δ' ἄ**]**μμι**· τῷ τ' ἐξ ὑμῶν προελευσομέ- 76
[νῳ] καὶ ἐμοί. **ἐπὶ μάρτυρος ἔστω**· τὸ
[ὅλον ἐπ]έστω. τὸ δὲ μάρτυρος παρώνυμον
[τῇ γ]ενικῇ τοῦ πρωτοτύπου συμ-
[πέ]πτωκεν, ὡς τὸ Τροίζηνος, ἔνθεν
[Τρο]ιζήνιοι, χρυσάορος, ἔνθεν χρυ-
[σαό]ραις εἴρηκε Πίνδαρος, τὸ Χάροπος,
[ἔνθε]ν τὸ Χαρόποιό τ' ἄνακτος, τὸ Χά-
[λυβος,] ἔνθεν Χαλύβοις εἶπεν Εὐριπίδης
[ἐν Τη]μένῳ, τὸ Μέλητος, οὕ(τως) δ' ἐλέγετο ὁ Σω-
[κράτους κ]ατηγορήσας, τὸ τανυπτέρυ-
[γος, ἔνθ]εν Σίμωνίδης ὠκεῖα γὰρ οὐδὲ τα-
[νυπτερύ]γου μυίας, τὸ διάκτορος, ἀφ' οὗ Ἑρ-
[μείαν] πέμψαντε διάκτορον, τὸ ἅρπαγος,

Col. ii.

ενθ[.]νεπ[.]ηθυνεναισχ[.]λοσενφινει
αρπαγοιχ[.]ρ̣οιν·καισοφοκλησενφινειᾱ
χερσιναρπαγοισ·τοπολυπι̣δ̣ακοσ·το
ιβηροσ·τοτ̣ρ̣α[. .] . . ω̣νοσπαρακρα
τινωιενμαλθακοισ·τοατμενοσ
παραρχιλοχωι·τολαοσαφουφ$^{\eta}$σιμωνι
δησ·ξυλακ̣α̣ι̣λάουσεπιβαλλων·τοε̣ρυ
κ̣οσπαραξε̣ν̣[.]φ̣α̣νειενε̄σιλλων·τοαϊ
δοσενθεντ̣η̣ν̣αιτιατικηντεθηκεν
αντιμαχοσενᾱθηβαϊδοσαϊδονδε
τοκαωνοσενθεντηναιτιατικηντε
θηκελεανδριοσκαωνον·τοριψασπι
δοσαφουφ$^{\eta}$ευπολισριψασπιδοντεχει
ρατηνκλεωνυμουτολιθακοσενθεν
φ$^{\eta}$στησιχοροσενορεστειασβ̄λιθακοισ
τοκ̣ο̣ρυθοσγεγονεδουτοσυιοσαλεξανδρου
τουπ̣α̣ριδοσ·τοαπατωροσενθενεντωι
κ̣η̣υ̣[.]ο̣σγ̣α̣μ̣ωιειρηταιτοαπατωροι·το
κ̣ο̣κ̣κ̣υγοσηδελεξισπαραλκαιωι·το
δμωοσπαρησιοδωι·δμωοσεχωνμα
κελην·καιπαραλευκωνιενφρατερσι
δμ̣[.]ο̣ναλλουκοικετην·τοτρωοσπα
ρ̣η̣σι̣[. .]ωιτευκρουδετρωοσ·τοσωληνοσ
π[.]ρ̣α̣νανιωι·εσθοτεδεκαιαλλασσομε
νουτουτονουωστοάγωνοσενθεντην
α[. .]ιατικηνειρηκενευριπιδησεναι
γειαγ[. . .]γ̣αθλησαντα καιτοΐκτινο[.]
δε̣νι . [. . .] ταναηκεΐχαλκωι·τετα
μενηνεχον̣τ̣ι̣τ̣ηνακμην·μηνισδεηοξει
ωσαιτω̣λ̣[.]ι̣[.]οξυθηκτωιωσλοκροι:δο
μενα[.]παλιναποδοτωοπροσεμεμαχο
μενοσ:όφραπυροσμε·πυριγαρεκαι
ετοπαντατασωματαειστομηνεκρων

Col. ii.

ἔνθ[ε]ν ἐπ[λ]ήθυνεν Αἰσχ[ύ]λος ἐν Φινεῖ
ἅρπαγοι χ[ε]ροῖν, καὶ Σοφοκλῆς ἐν Φινεῖ α′
χερσὶν ἁρπάγοις, τὸ πολυπίδακος, τὸ
Ἴβηρος, τὸ τρα[γοπ]ώγωνος παρὰ Κρα-
τίνῳ ἐν Μαλθακοῖς, τὸ ἄτμενος
παρ' Ἀρχιλόχῳ, τὸ λάος, ἀφ' οὗ φη(σι) Σιμωνί-
δης ξύλα καὶ λάους ἐπιβάλλων, τὸ Ἔρυ-
κος παρὰ Ξεν[ο]φάνει ἐν ε′ Σίλλων, τὸ Ἄι-
δος, ἔνθεν τὴν αἰτιατικὴν τέθηκεν
Ἀντίμαχος ἐν α′ Θηβαΐδος Ἄιδον δέ,
τὸ Κάωνος, ἔνθεν τὴν αἰτιατικὴν τέ-
θηκε Λεάνδριος Κάωνον, τὸ ῥιψάσπι-
δος ἀφ' οὗ φη(σιν) Εὔπολις ῥιψάσπιδόν τε χεῖ-
ρα τὴν Κλεωνύμου, τὸ λιθακός, ἔνθεν
φη(σὶ) Στησίχορος ἐν Ὀρεστείας β′ λιθακοῖς,
τὸ Κόρυθος, γέγονε δ' οὗτος υἱὸς Ἀλεξάνδρου
τοῦ Πάριδος, τὸ ἀπάτωρος, ἔνθεν ἐν τῷ
Κήυ[κ]ος γάμῳ εἴρηται τὸ ἀπάτωροι, τὸ
κόκκυγος, ἡ δὲ λέξις παρ' Ἀλκαίῳ, τὸ
δμῶος παρ' Ἡσιόδῳ, δμῶος ἔχων μα-
κέλην, καὶ παρὰ Λεύκωνι ἐν Φράτερσι,
δμ[ῶ]ον ἀλλ' οὐκ οἰκέτην, τὸ Τρῶος πα-
ρ' Ἡσι[όδ]ῳ, Τεύκρου δὲ Τρῶος, τὸ σωλῆνος
π[α]ρ' Ἀνανίῳ. ἔσθ' ὅτε δὲ καὶ ἀλλασσομέ-
νου τοῦ τόνου, ὡς τὸ ἄγωνος, ἔνθεν τὴν
α[ἰτ]ιατικὴν εἴρηκεν Εὐριπίδης ἐν Αἰ-
γεῖ ἄγ[ωνο]ν ἀθλήσαντα, καὶ τὸ ἴκτινο[ς]
δ' ἐνίκ[ησε.] **ταναήκεϊ χαλκῷ·** τετα- | 77
μένην ἔχοντι τὴν ἀκμήν. Μῆνις δὲ ἡ ὀξεῖ
ὡς Αἰτωλ[ο]ὶ [ἡ] ὀξυθήκτῳ ὡς Λοκροί. **δό-** 79
μεναι πάλιν· ἀποδότω ὁ πρὸς ἐμὲ μαχό-
μενος. **ὄφρα πυρός με·** πυρὶ γὰρ ἐκαί-
ετο πάντα τὰ σώματα εἰς τὸ μὴ νεκρῶν

Col. iii.

	[		τουτο[
	σ̣[	85	ωσφ$^{\eta}$κ̣[
	λ̣[		τα·λαχειν[
70	δ̣[		φρων·δ̣[
	σ̣ι̣[		μεμφε[
	α[		ποικιλ̣[
	τρο̣[	90	ειδεκεγ[
	πτο̣[		μοιευχοσαπ[
75	νο̣[		ε̣[
	ειν[		. . [
	τιδ̣[		δ̣αν̣ . [
	τωνι̣[	95	μαχα̣ισα[
	αντ[		ποτινηον·ουσ̣[
80	μητρ̣[		νοσ·ουδενι̣[
	φρυξι . [		παρεπομεν[
	οιδεν̣[		δεβαρυτον[
	τουσν[		

1–5. This note, which apparently refers to l. 74, is difficult to reconstruct from the damaged remains. The extant scholia do not help.

2. *πάλῃ* is not satisfactory, apart from the fact that the omission of iota subscript is unusual in this papyrus. *το δη* could be read, but not *παλαι* nor *παλω*.

3. *απολνεσθαι* cannot be read. At the end of the line *τουγω*, not *τουτω*, seems to be clear.

4.]*νσ*[: the doubtful *σ* can be any round letter.]*ν* . *ασ* may be]*ησασ* (*-ησας*?), and the following *ωσ* is very uncertain.

5. The supposed point after the second lacuna may be the tip of a letter. *ἀντίπαλος* is hardly the natural synonym for *πρόμος*, which is usually explained as equivalent to *πρόμαχος*, e. g. in Schol. A and Apollon. *Lex.*; moreover a supplement of five letters would be better than one of four. But there is no room for a suitable word if *ἀντὶ* [*τοῦ* . . . is read, and that phrase would be likely to have been abbreviated, as in l. 7. It may be noticed that Eustathius uses the word *ἀντίπαλος* in his discussion of the passage (p. 666), *τὸ δὲ τὸν ἀντίπαλον ἀριστέα πεσεῖν θεῖόν τι νομίζει.*

7. Cf. Schol. A *ὅτι ἰδίως ὡς περὶ ἑτέρου.*

8. *επο*[*ι*]*ειτ* does not seem admissible, and [*π*]*επο*[*ι*]*θη* is hardly adapted to the context. For *ὑπ*[*ερο*]*χήν* cf. Schol. B *δῖον ἑαυτὸν κατ' ἐξοχὴν ἐκάλεσεν.*

9–10. The name of Zeus is expected somewhere in these two lines.

10–12. Θ 21–2; '*Ζῆν' ὕπατον*' is similarly quoted in illustration in Schol. B. The

Col. iii.

[τουτο[
σ[ὣς φη(σι) Κ[. . . . . λελάχωσι θανόν- 80
λ[τα· λαχεῖν [ποιήσωσιν . . . . . Λυκό-
δ[φρων· δ[
σι[μέμφε[ται
α[ποικίλ[λει
τρο[εἰ δέ κ' ἐγ[ὼ τὸν ἕλω . . . . . δώῃ δέ 81
πτο[μοι εὖχος Ἀπ[όλλων
νο[ε[
εἰν[. . [
τιδ[δαν . [
των[μάχαις α[. . . . . καὶ κρεμόω 83
ἀντ[ποτὶ νηόν· οὐ σ[20 letters
μητρ[νος οὐδ' ἔνι [. . . . . , ἐν τοῖς
Φρυξὶ . [παρεπομέν[οις στίχοις. τὸ κρεμόω
οἱ δὲ ν[δὲ βαρυτον[ητέον.
τοὺς ν[

---

supplement [ἐρύσαι]ρ' is slightly long and perhaps the initial letter stood in l. 10. The supposed point in l. 12 may be a vestige of the *α* of *μηστωρα*.

13. Wilamowitz suggests *εἰ]ς ἐπίρωσιν*, but this is hardly consistent with the remains. *ὑπερ[βολή]ν* (W–M) suits the lacuna rather better than *ὑπερ[οχή]ν*.

14–17. The quotation is from O 254–6.

17–18. Cf. Schol. A *καὶ ὅτι ἀκαίρως δῖον ἑαυτὸν ὁ Ἕκτωρ.*

21–2. The separation of *ἐπί* from *μάρτυρος* is indicated by l. 22, and so Cramer, *Anecd. Par.* iii. 135. 15 *μάρτυροι· μάρτυρες, Ἰακῶς δὲ μάρτυροι· Ζεὺς δ' ἅμα* (*sic*) *ἐπὶ μάρτυρος ἔστω.* W–M proposed *τὸ* [*πλῆρες ἐπ*]*έστω*, but *πλῆρες* would overload the lacuna, while *πλῆ*(*ρες*) would not quite fill it.

23. The vestiges do not at least suggest]*ενικ*, but *γ*]*ενικῇ*, as W–M remarks, seems indispensable here. Cf. Steph. Byz., *s. v.* Ἰβηρίαι: *ἀπὸ τῆς γενικῆς Ἴβηρος εὐθείας, ὡς τῆς φύλακος ὁ φύλακος. Ἀπολλώνιος ἐν τοῖς παρωνύμοις φησίν· ἀπὸ γενικῶν εὐθεῖαι παράγονται, τῶν μὲν ὑπὲρ δύο συλλαβὰς ὁμοίως τῇ εὐθείᾳ κατὰ τὸν τόνον προπαροξυνόμεναι, καὶ ἡ ἐν ἁπλῷ σχήματι ἡ ἐν συνθέτῳ. ἁπλοῦν μὲν οὖν μάρτυρ μάρτυρος ὁ μάρτυρος, Χάροψ Χάροπος ὁ Χάροπος 'Χαρόποιό τ' ἄνακτος'* (cf. ll. 26–7), *Τροίζην Τροίζηνος ὁ Τροίζηνος 'υἱὸς Τροιζήνοιο'* (cf. ll. 24–5), *Ἴβηρ Ἴβηρος ὁ Ἴβηρος* (cf. l. 37).

25. [*Τρο*]*ιζήνοιο*: B 847.

25–6. *χρυσαόραις* is not found in the extant works of Pindar, who uses the form *χρυσάωρ* in *Pyth.* v. 104 and Fr. 139. *χρυσάορος* occurs e. g. in Homer, E 509, O 256.

27. *Χαρόποιό τ' ἄνακτος*: B 672.

28–9. Χάλυβος is known as a Euripidean form from *Alc.* 980 and Fr. 472. 6, but this citation from the *Temenus* is new.

31–2 = Simonides, Fr. 32.

32–3. *a* 38. The scholia state that Aristophanes and Zenodotus here read πέμψαντε, and Buttmann was no doubt right in his inference that they also read διάκτορον, which is found in Vat. Ottob. 308 and Vind. 307. πέμψαντες ἐΰσκοπον other MSS. and edd.

33–6. The form ἅρπαγος was known only from Schol. Dorv. Aristoph. *Plut.* 800 and Arcadius, p. 102. 9, whence Dindorf describes it in Stephanus *Thes.* as a *forma recentioris Graecismi.* Only one certain citation of the *Phineus* of Aeschylus (Fr. 258) and one of the first *Phineus* of Sophocles (Fr. 641) were previously known.

36. πολυπίδακος is a well-supported variant in Homer, Ξ 307, and elsewhere; it is also read e. g. in the *H. in Ven.* 54 and is found in Hesychius.

37–8. Cf. Steph. Byz., *s. v.* Ἰβηρίαι: Ἴβηρ Ἴβηρος ὁ Ἴβηρος· ἀφ' οὗ παρὰ Κουαδράτῳ ἐν Ῥωμαικῆς χιλιάδος ε' ἐστὶν Ἰβήροισιν οὕτως· καί τοι Λίγυσί θ' ἅμα καὶ Ἰβήροισι πολεμέοντες. τὸ αὐτὸ καὶ Ἄβρων ἐν παρωνύμοις φησί. καὶ αὐτὸς Ἴβηρος τραγοπώγων ἐν Μαλθακοῖς εἴρηται Κρατίνου (= Fr. 101, Kock). If the papyrus is to be trusted, there must be an error here, and τραγοπώγων should be emended to τραγοπώγωνος; αὐτός also has occasioned difficulty. It is true that the form τραγοπώγωνος is not otherwise attested, and not a little remarkable that Ἴβηρος and τραγοπώγωνος should have occurred in actual juxta-position. But to attribute the confusion to the papyrus and bring it into conformity with the text of Stephanus by some such alteration as τὸ Ἴβηρος, ⟨ὡς⟩ τὸ ⟨Ἴβηρος⟩ τραγοπώγων παρὰ Κρατίνῳ is hardly justifiable. Perhaps, however, a καί has dropped out after Ἴβηρος. τρα[γοπ]ώγωνος would be a very uncertain reading apart from the passage of Stephanus, [γοπ] being rather cramped and the vestiges of some of the other letters exiguous; but as it is, little doubt remains.

38–9. The form ἄτμενος is found in Heysch., Eustathius, *Od.* p. 1750. 62, and Ammonius, *s. v.* θής, who says that it means οὐ μόνον ὁ δοῦλος, ἀλλὰ καὶ ὁ ὑποτεταμένος ἐλεύθερος. That the word occurred in Archilochus was unknown. Was he the source of the anonymous citation in Hesychius ἄτμενον οἶτον?

39–40. λάος has hitherto rested on the support of Soph. *O. C.* 195 ἐπ' ἄκρου λάου, on which the Schol. in L remarks ἀπὸ τῆς λάος ἐστὶ παροξυνομένης εὐθείας, γενομένης ἀπὸ γενικῆς τῆς λᾶος. ⟨Ὅμηρος λᾶος⟩ ὑπὸ ῥιπῆς. οὕτως Ἡρωδιανὸς ἐν τῷ ε' τῆς καθόλου. Jebb follows Dindorf and Wecklein in substituting λᾶος for λάου, and hazards the guess that 'Herodian had perhaps no warrant besides this passage (of Sophocles)'. Grammarians had better information than what is commonly credited to them. The traditional λάου should in future be allowed to stand. W–M notes that the word is probably to be also recognized in Hesiod Fr. 115. 3 λεκτοὺς ἐκ γαίης λάους (λαούς Et. Gud. Et. Angel., ἀλέους Strabo vii. p. 322, ἅλέας Rzach with Villebrun; cf. Cramer, *Anecd. Ox.* i. 264. 27 Ἡσίοδος δὲ παρὰ τὸ ἁλὲς τὸ σημαῖνον τὸ ἀθροῦν, ἁλαός, λαὸς ἀφαιρέσει τοῦ α).

40–1. Ἔρυκος is not a known form for Ἔρυξ, but the first letter is most probably ε and the occurrence of the name in the works of Xenophanes is eminently natural. The present is the first reference to separate books of the *Silli*, the attribution of which to Xenophanes by Strabo (p. 643) and others has occasioned much discussion. A careful review of the evidence is given by C. Wachsmuth in his *Sillographi Graeci.* He arrives at the sensible conclusion that the *Silli* of Xenophanes were a poem or series of poems in hexameters wherein various philosophers and poets were attacked; and that they were so called by grammarians on account of their similarity to the *Silli* of Timon. Only one line is quoted expressly from the work (Schol. Aristoph. *Equit.* 406), but eleven other fragments are assigned to it by Diels, *Poet. Phil. Fragmenta*, pp. 39–41.

41–3. Ἄιδος: this is another new form.

44–5. Κάων, gen. Κάωνος, is cited by Theognostus in Cramer, *Anecd. Oxon.* ii. p. 30, and Κάωνος is found without explanation in Suidas. Who this Leandrius may be is uncertain. C. Keil has shown good reason (*Vindiciae onomat.*, 1843) for correcting Λέανδρος or Λεάνδριος in a number of passages, e.g. Diog. Laert. i. 1. 28, to Μαιάνδριος, i.e. the Milesian historian whose name is guaranteed by C. I. G. 2905. 8; and Meineke goes a step further by reading Μαιάνδριος in Steph. Byz., *s. v.* Ὕδη, for the Λέανδρος or Νέανδρος of the MSS. The best evidence for a writer called Leandrius is this papyrus, which very possibly has fallen into a common error, though its early date entitles it to some respect.

45–7. ῥιψάσπιδος occurs only here. Cf. Aristoph. *Nub.* 353 Κλεώνυμον αὖται τὸν ῥίψασπιν χθὲς ἰδοῦσαι and the Schol. τοῦτον ὡς δειλὸν καὶ ἐπὶ τῆς παρατάξεως ῥίψαντα τὴν ἀσπίδα οἵ τε ἄλλοι κωμῳδοὶ διαβάλλουσι πάντες καὶ ἐν τοῖς Σφηξὶν ὁ αὐτός.

47–8. λιθακός is included in a list of words in -ακος by Arcadius, p. 51. 7. Bekker's *Anecd.* ii. p. 783 (= Bergk, Fr. 31) is the only other express citation of the second book of the *Oresteia*.

50–1. ἀπάτωρος is not otherwise attested. It is noticeable that the name of Hesiod does not accompany the Κήυκος γάμος, regarding the authenticity of which doubts were entertained in antiquity; cf. Athen. ii. p. 49 b Ἡσίοδος ἐν τῷ Κήυκος γάμῳ—κἂν γὰρ γραμματικῶν παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί, and on the other side Plutarch, *Mor.* 730 f καθάπερ οὖν τὸ ὗρ τὴν ὕλην ἐξ ἧς ἀνήφθη, μητέρα καὶ πατέρ' οὖσαν, ἤσθιεν, ὡς ὁ τὸν Κήυκος γάμον εἰς τὰ Ἡσιόδου παρεμβαλὼν εἴρηκεν. The poem is also cited as Hesiod's in Schol. Apollon. Rhod. i. 1289; six fragments are attributed to it by Rzach.

52. κόκκυγος, which I owe to W–M, is another unknown form. There is little doubt of the correctness of the reading.

53. Hesiod, *Erga* 470. Whether the word should be accented δμῶος or δμωός was not agreed; cf. Choerob. in Bekker, *Anecd.* p. 1181 ὥσπερ ὁ Τρώς τοῦ Τρωός καὶ ὁ Τρῶος, ὁ δμώς τοῦ δμῶος· δμῶος ἔχων μακέλην, and Etym. Magn. p. 770. 35 ἔστι Τρώς Τρωός καὶ δμώς δμωός χωρὶς τοῦ ι, καὶ μετάγεται ἡ γενικὴ εἰς εὐθεῖαν καὶ γίνεται Τρωός καὶ δμωός χωρὶς τοῦ ι.

55. The papyrus makes a small addition to the three existing fragments of Leucon (Kock, i. p. 704). The Φράτερες were produced on the same occasion as the *Peace* of Aristophanes.

55–6. For the form Τρῶος cf. the note on l. 53. It must of course be a nominative and is apparently equivalent to Τρώς, the mythical king of Troy, as in Malalas iv. Tros was the great grandson of Teucer. Τεύκρου δὲ Τρῶος does not occur in the extant remains of Hesiod; but the name of the author, though quite suitable, is by no means certain.

56–7. σωλῆνος is otherwise unexampled. The scanty remnants of the Iambographer Ananius are mostly derived from Athenaeus.

58–60. ἄγωνος is given by Hesychius as an Aeolic form; cf. Phot. *Lex.* ἄγωνος κατὰ σχηματισμὸν ἀντὶ τοῦ ὁ ἀγών· ἀπὸ δὲ γενικῆς ἐσχηματίσθη· οὕτως Ἀλκαῖος ὁ λυρικὸς πολλάκις ἐχρήσατο (Fr. 120, Bergk). The quotation from the *Aegeus* is new.

60–1. If ἐνίκ[ησε], which was suggested by W–M, is right, it would be equivalent to ἐξενίκησε, 'has come into vogue.' This is very suitable, since ἵκτινος is a common form; and the use of the simple verb, though unusual in this sense, seems quite possible. δ' ἐν ι . . . is less likely.

With regard to the accent, Theognost. 67. 17 and Etym. Magn. 470. 35 agree with the papyrus, while Herodian, *ap.* Eustath. p. 1825. 12, writes ἰκτῖνος, which is commonly adopted.

61–2. Cf. Schol. Did. ἐπιμήκει καὶ τεταμένην ἔχοντι, τουτέστιν ἠκονημένην, τὴν ἀκμήν, and

Apollon. *Lex. s. v.* ταν*ύ*ηκες, *ὅτε μὲν τὸ ξίφος . . . συνθέτως λέγει τὸ τεταμένην ἔχον τὴν ἀκήν, τουτέστι τὴν ἀκμήν.* Menis is an otherwise unknown commentator.

64. A stop is likely to have disappeared after *παλιν*.

65 sqq. The loss of this long note concerning burial is very unfortunate. Schol. A merely remarks *ὅτι καθόλου διὰ πυρὸς οἴδε γινομένας τὰς ταφάς.*

73–5. These three lines project slightly into the margin, though not so much as the Homeric lemmata. Perhaps the indentation was unintentional; or these lines may be a quotation from some other source.

86–9. Cf. Schol. A λελάχωσι· *ὅτι ἀντὶ τοῦ λαχεῖν ποιήσωσιν. ἀναδιπλασιασμὸς* λελάχωσι. Λυκό]φρων and *ποικίλ*[λει are restored by W–M, who suggests that something like *ἡ δὲ ἀναδίπλωσις*] *ποικίλ*[λει *τὴν ποίησιν* stood in ll. 88–9. The letter following *φρων* may well be *α*, *ο*, or *ω* instead of *δ*.

90–1. Verse 81 seems to have been divided into two lemmata, separated by a very short comment; or the scribe might be supposed to have made a mistake and to have written several letters which he had to delete. Unless some such hypothesis is adopted l. 90 will be about ten letters shorter than those of Cols. i–ii, which there is no reason to suppose and ll. 85–6 tend to disprove.

96–9. *ποτί*: so most MSS. and Eustath.; *προτί* edd. with Vind. 117 and a Breslau MS. For *τὸ κρεμόω*, which was restored by W–M, cf. Eustath. *ad loc. τὸ δὲ κρεμόω πλεονασμὸν ἔχει τοῦ ο τῆς παραληγούσης, εἴληπται δὲ ἀντὶ μέλλοντος τοῦ κρεμάσω.*

1088. Medical Receipts.

23·2 × 41 cm. Early first century.

The following series of medical receipts is written on the verso of **1086** in a cursive hand probably dating from the earlier part of the first century. Three columns are nearly entire, and there are traces of a fourth, but practically nothing of it remains. Col. i is preceded by a blank space considerably wider than the margins between the columns and therefore was presumably the commencement, the roll which contained the Homeric scholia having been subdivided before these prescriptions came to be inserted in it. They are a miscellaneous collection, including local applications for wounds and sores, leprosy, flow of blood, polypus, and to induce sneezing, and potions for quartan fever, liver-complaints, dropsy, insomnia, and convulsions (?). Papyri of this class are not infrequent; cf. e. g. **234**, P. Tebt. 273, P. Rylands 29–29 (*b*), *Berl. Klassikertexte*, iii. pp. 32–3. The writer, who was rather inaccurate, shows anoticeable fondness for *η* instead of *ει* before another vowel; he also has a curious dativa form in l. 32.

Col. i.

Τὸ μήλινον κολλ(ύριον) πρὸς ῥεῦμα
καὶ ἑλκώματα καὶ πληγὰς
καὶ αἱμάλωπας·

καδμήας (δραχμαὶ) δ, ψιμιθίου (δραχμαὶ) η,
ἀμύλου (δραχμαὶ) δ, λίθου σχι(στοῦ) πεπλ(υμένου) (δραχμὴ) α,
κρόκου (δραχμὴ) α, ὀπίου (τριώβολον), κόμμε(ως) (δραχμαὶ) δ,
ὕδωρ.
ἀρεστῇι πρὸς λεπτὰ ῥεύματα
καὶ ἑλκώματα·
ἀμύλου (δραχμαὶ) η, στίμεως (δραχμαὶ) β,
ὀπίου (τριώβολον), λεπίδος (τριώβολον),
ψιμιθίου (δραχμαὶ) β, κόμμε(ως) (δραχμαὶ) β,
ὕδωρ.
λεπρική· {α}κανθαρίδ(ων) (δραχμὴ) α, ἄμι,
εὐζώμου σπέρμα(τος), παραιθου,
μελανθίου, σινάπε(ως), καρδάμου,
πίσσης ὑγρᾶς. χρῶι τοῖς
τόποις.
ἴσχαιμον· χαλκίτιδει λήᾳ χρῶι
καὶ εὐθέως ἐπιστήσει.
αἷμα ἀπὸ μυκτήρων στῆσαι· μάνναν
φύρασον χυλῶι πράσωι καὶ ἐνάλιψον
τὸν χυλὸν ἐνδόθεν.

Col. ii.

πταρνικόν· ἑλλεβόρου λευκοῦ
προσφατώτερον τρίψας ἐμφύσα{ς}
εἰς τοὺς μυκτῆρας, ἢ στρουθήωι
ὡσαύτως ἢ καστορήῳ ὡσαύτως.
πρὸς ὀζαίνας· ἀρσενικὸν τρῖψον
λῆον, ὕπτιον κατακλίνας τὸν ἄν-
θρωπον θεράπευε, ἢ ἑλλεβόρωι
μέλανι ὡσαύτως χρῆσον.
πρὸς πυλύπους τοὺς ἐμ μυκτήρεσ-
σιν γεινομένους· ἀφροῦ νίτρου ὀπτοῦ (τριώβολον),
κυμίνου (δραχμή), ἴρεως (δραχμή)· τρείψας ἐμφύσ⟨ησ⟩ον
εἰς τοὺς μυκτῆρας, ἐὰν δὲ ξηρότεροι

ὧσι συκηίου τὸν φλοιὸν ξηρὸν τρίψας
λῆον ἐμφύσα.
πρὸς τοὺς τεταρταίους· ὀποῦ σιλφήου (ὀβολός),
ζμύρνη(ς) (ὀβολός). ἄλλο ψώμισ(μα)· κωνήο(υ) (δραχμαὶ) γ, ὑοσκυάμο(υ)
(δραχμαὶ) γ,
ὀπίου (δραχμαὶ) β, καστορήου (δραχμὴ) α, ἑλλεβόρου μέ(λανος) (δραχμὴ) α,
λῆα ποιήσας καὶ χωρὶς ἕκαστον ἀναπλάσας μεθ' ὕδατος κολλύρια πόει ἡλίκον
Αἰγύπ(τιον) κύαμον, εἶτα{ν} ἐν τῇι σκιᾷ ξηράνας ταῦτα νήστηι δίδου πεῖν τρίψας ἐν γλυκέωι ἱμικοτυλίωι, προλούσας πρὸ τῆς λήμψεω(ς) ὁρῶν β καὶ φακὸν πρὸς τοὺς πόδας προτιθείς, καὶ σκεπάζειν ἱματίοις.

Col. iii.

πότημα πρὸς ἠπ[α]τικ[ο]ύς·
ἀκόρου (δραχμή), πανάκους (ὀβολός), νάρδου (ὀβολός),
δαύκου{ς} (δραχμαὶ β). βρα[δέως
πινέτωι μετὰ γλυκέως ἢ μέλιτο[ς.
ἄλλο· πανάκους (δραχμαὶ) β, ἀκάρους (δραχμαὶ) β,
δαύκου{ς} (δραχμή), νάρδου (ὀβολός)· μετὰ
γλυκέως καὶ μέλιτος καὶ
στροβίλων κ⟨εκ⟩[ρ]αμένων δὸς πεῖν.
ἄλλο ἐνεργὲς ἱκανῶς· κιννάμο(υ) [. .,
ζμύρνης (δραχμαὶ) ι, νάρδου (δραχμαὶ) ϛ, σε⟨σέ⟩λε[ως
Αἰθιοπικοῦ (δραχμαὶ) ϛ· μετ' ὠ{ω}οῦ λεά[νας
χωρὶς ἕκα[σ]τον καὶ κενταυρεί[ου
χυλῶι ἀναπλάσα[ς] ἡλίκον Αἰ[γύπ(τιον)
κυάμου δ[ί]δου πεῖν ἐν μελικρ[άτωι θερμῶι.
πότημα ὑδρωπικῶν· ὀρεοσ{σ}ελίνο(υ) . [.,
μυρσίνη(ς) (δραχμαὶ) η, καρύων πικρῶ(ν) (δραχμαὶ) δ,
δαύκου σπέρμα(τος) (δραχμαὶ) ϛ.
ὑπνωτικὸν πότημα· ὑοσκ[υάμου . .,

ἀννήσου (δραχμὴ) α, ὀπίου (τριώβολον)· μείξ[ας δός.
χρ(ηστὸς). κατασπασμικός· αβρυανου (δραχμὴ) α, λ̣[. . .
λιαθεων . . . ( ) εντ̣ο̣( ) (δραχμαὶ) δ. [

4. ψιμυθιῶ Pap. and so *passim*. 22. l. πράσυν. 24. l. πταρμικόν. 31. l. χρῆσαι. 32. l. πολύπους. 34. ε of τρειψας and ο of εμφυσυν corr. from α. 39. ψωμισ(μα) added above the line. 43. ι of σκια corr. from ε? 44. l. γλυκέως. 45. l. ἡμικοτυλίῳ. 46. l. ὡρῶν. 52. l. ἀκόρου. 61. l. κύαμον.

1–67. 'The yellow salve for discharges, wounds, bruises, and weals; calamine 4 dr., white lead 8 dr., fine meal 4 dr., purified schist 1 dr., saffron 1 dr., opium 3 ob., gum 4 dr., water.

A good remedy for small discharges and wounds: fine meal 8 dr., antimony 2 dr., opium 3 ob., flake of copper 3 ob., white lead 2 dr., gum 2 dr., water.

For leprosy: cantharides 1 dr., ammi, rocket-seed, . . ., nigella, mustard, cress, raw pitch. Apply locally.

Styptic: use pounded rock-alum, and it will stop (the blood) at once.

To stop nose-bleeding: mix frankincense with onion-juice and apply the juice inside.

To cause sneezing: pound fresh some white hellebore and blow it into the nostrils, or use soap-wort or castor in the same way.

For sores in the nose: rub yellow orpiment smooth, then lay the man on his back and treat him, or use black hellebore in the same way.

For polypus growing in the nostrils: baked soda 3 ob., cummin 1 dr., orris-root 1 dr.; rub them and blow into the nostrils. If the sore is rather dry, rub smooth some dry bark of fig and blow in.

For quartan fever: juice of silphium 1 ob., myrrh 1 ob. Another dose: hemlock 3 dr., henbane 3 dr., opium 2 dr., castor 1 dr., black hellebore 1 dr.; pound and work them up separately with water and make pastilles of the size of an Egyptian bean, then dry in the shade and give them to the patient to drink fasting, rubbing them in half a cotyle of raisin wine, having previously given him a bath two hours before taking; apply a warm bottle to the feet, and cover him up with blankets.

Draught for liver-patients: sweet flag 1 dr., opopanax 1 ob., spikenard 1 ob., parsnip 2 dr.; to be drunk slowly with raisin wine or honey.

Another receipt: opopanax 2 dr., sweet flag 2 dr., parsnip 1 dr., spikenard 1 ob.; give to drink with raisin wine and honey and pine-cones mixed.

Another, tolerably strong: cinnamon . . ., myrrh 10 dr., spikenard 6 dr., Aethiopian seseli 6 dr.; rub smooth separately with egg and work up with juice of centaury, and give a dose of the size of an Egyptian bean in warm honey and water.

Draught for dropsy-patients: mountain-parsley . . ., myrtle 8 dr., bitter almonds 4 dr., seed of parsnip 6 dr.

Soporific: henbane . . ., anise 1 dr., opium 4 ob.; mix and administer.'

1. μήλιναι ἔμπλαστροι are dealt with in Galen, xiii. pp. 503 sqq., where a number of prescriptions are given. He says καλεῖν δ' ἔθος ἐστὶ τοῖς ἰατροῖς ἁπλῶς μὲν χλωρὰς καὶ μηλίνας καὶ κιρράς, ὅσαι κολλῶσί τε τὰ μὴ πάνυ μεγάλα τραύματα καὶ ἕλκη συνουλοῦσιν. At the end of the line perhaps ῥεύμα(τα) should be read.

5. For λίθος σχιστός cf. Galen, xii. p. 196. 7, Diosc. v. 144. It is said by the latter to

come from Western Iberia, and *πληροῖ δὲ καὶ κοιλώματα . . . καὶ πρὸς ῥήξεις . . . λίαν ἐνεργεῖ. πλύνεσθαι* is used of *λίθοι* e. g. in Galen, xiii. p. 407.

8. *ἀρεστή{ι}* is very doubtful, but I can find no other reading that yields any sense. The letters are more like *αρσυηι* or *αρετηι*. *τ* is comparable to the supposed *τ* of *το( )* in l. 69; *η* has a taller first stroke than usual, like that of a *φ* or *ψ*, but neither of those letters seems admissible. *αρσενι* is unsuitable, nor would such a distinction be likely.

14. For *καυθαρίδ(ων)* cf. Galen, xii. p. 363 *ἐμίξαμεν δὲ* (*sc.* *τὰς καυθ.*) *καὶ ταῖς πρὸς ψώρας καὶ λέπρας ἁρμοζούσαις δυνάμεσι*, and Diosc. *Εὐπορ.* i. 128. The initial *α* was probably added owing to some confusion with *ἄκανθα*.

15. *παραιθου* is fairly clear, but is not a known word. Was *πυρέθρου* meant? Dioscorides says that it *πρὸς ἐψυγμένα δὲ ἢ παρειμένα μέρη τοῦ σώματος ἄκρως ἁρμόζει* (iii. 79).

16. For *μελανθίου* here cf. e. g. Galen, xii. p. 70 *οὐδ' ὅτι λέπρας . . . ἐκβάλλει θαυμαστόν ἐστι*, for *σινάπε(ως)*, Diosc. ii. 183 *σὺν ὄξει δὲ πρὸς λέπρας*, and for *καρδάμου* ib. 184 *ἀποσμήχει λέπρας*.

19. *χαλκίτιδει*: cf. e. g. Galen, xii. p. 241 *μεμιγμένας ἔχει τήν τε στυπτικὴν καὶ δριμεῖαν δύναμιν*. It is a common remedy of modern barbers.

21–3. Cf. Diosc. ii. p. 178 *αἷμα ὁ χυλὸς αὐτοῦ* (*sc.* *τοῦ πράσου*) *ἵστησι σὺν ὄξει, καὶ μάλιστα τὸ ἐκ μυκτήρων φερόμενον, μάννης ἢ λιβανωτοῦ μιγέντος*. A number of other receipts are given in Galen, xiv. pp. 337–9, 416–18.

24. Cf. Diosc. iv. 148 *πταρμούς τε ἐρεθίζει* (*sc.* *ἑλλέβ. λευκ.*), and *Εὐπορ.* i. 3.

27. Diosc. ii. 192 says of *στρουθίον*, *κινεῖ δὲ καὶ πταρμούς*, and of *καστόριον*, *ἔστι δὲ καὶ πταρμικός*.

28–37. Remedies for *ὄζαιναι* and *πόλυποι* are specified e. g. by Diosc. *Εὐπορ.* i. 159, 160, and Galen, xiv. 336–7, 416–17. *ἀρσενικόν* is prescribed by the latter, p. 337; white hellebore and *ἀφρόνιτρον*, pp. 416, 417. At the end of l. 28 a horizontal stroke might be interpreted as the sign for 1 obol, but the amount seems immaterial here, and a rather smaller dash at the end of the next line clearly has no such meaning.

32. *μυκτήρεσσιν*: the use of the Aeolic dative is remarkable; cf. C. P. R. 242. 10 *χοινίκεσιν*.

36. *συκηιου* might be for *συκ(ε)ίου*, but that word is only used in the sense of a decoction of figs. Possibly *σικύου* is meant.

38 sqq. In a prescription of Harpalus for quartan fever in Galen, xiv. p. 167, *σμύρνα* and *καστόριον* are included; other remedies are given ib. pp. 524, 561, Diosc. *Εὐπορ.* ii. 21.

39. *ψώμισ(μα)*, which has been inserted here, is used by Galen, xii. p. 1004, in connexion with the feeding of infants.

43. The Egyptian bean was a common measure of magnitude; cf. e. g. Galen, xiv. p. 462 *χαλκοῦ κεκαυμένου ὅσον κυάμου Αἰγ.* Its equivalent weight is given ib. xix. p. 780 as $1\frac{1}{2}$ ob.

44. *νήστηι*: cf. Moeris, p. 270 *νῆστις Ἀττικοί, νήστης Ἕλληνες* and e. g. Apollon. *Hist. Mirab.* 51 *ὅτε νήστης ὑπῆρχεν*, *Berl. Klassikertexte*, iii. p. 31. 2. 1, where read *νήστης χρῶ*. The termination of *γλυκέωι* (for *-ως*) was probably affected by that of *ἡμικοτυλίωι*; cf. l. 22. *-έως* for *-έος* is frequently found in later Greek; cf. Lobeck, *Phrynichus*, p. 247.

46. *φακόν*: cf. e. g. Hippocr. *Περὶ γυν. φύσ.* ii. p. 571 Kühn, *αὐτοῖς τοῖς ῥάκεσι θερμαίνων, καὶ τοῖς φακοῖς τοῖς ὀστρακίνοις τὸ ὕδωρ ἐγχέων ζεστόν*. They were so called on account of their shape.

48. If *ἡπ[α]τικ[ο]ύς* is right, the letters *τικ*, the remains of which are scanty, were rather widely spaced. *πρὸς ἡπατικούς* occurs as a heading in Galen, xiv. p. 454, and it appears to suit the character of the prescriptions of ll. 49–62. Cf. ib. pp. 374–5, xiii. pp. 198 sqq., Diosc. *Εὐπορ.* ii. 58–9.

55. *κραμενων* seems to have been written for *κεκραμένων*: there would barely be room for

κ[αί] even if αμενων were a word. For στροβίλων cf. Diosc. i. 88 στρόβιλοι δὲ . . . μετὰ γλυκέος ἢ σικύου σπέρματος πινόμενοι . . . ἀμβλυντικοὶ τῶν περὶ κύστιν καὶ νεφροὺς δριμυτήτων.

57–8. The letter before the lacuna may be ι, but since σέλινον Αἰθιοπικόν is apparently not a known variety, it seems likely that there was another lipography here and that σέσελι Αἰθιοπικόν (Diosc. iii. 54) was meant. At the end of the line λει[κοῦ is not impossible, but the remains of the last letter before the lacuna suit α rather better than ν.

63. Various πότιμα πρὸς ὑδρωπικούς are given in Galen, xiii. p. 205, xiv. 462, xv. 912, Diosc. Εὔπορ. ii. 63–5; ἀφέψημα ῥιζῶν σελίνων and μυρσίνης φύλλα are mentioned by the latter.

68. κατασπασμικός does not occur, but this word seems more intelligible than κατασπαστικός, and the letter before ι suggests μ rather than τ. αβρυανου is perhaps meant for ἀβροτόνου, which according to Diosc. iii. 26 βοηθεῖ σπάσμασιν, *inter alia*. For the marginal note of approbation, written as usual in the form of a monogram, cf. **1087**. 43; it was repeated in the margin of the lost fourth column.

69. The letters after ων might be read τ[ι]κου. το( ) is possibly υδ( ), i. e. ἐν ὕδ(ατι).

1089. An Alexandrian Chronicle.

25 × 14·1 cm. Third century.

The recto of this papyrus contains a fragment, too much mutilated to be worth reproduction, of a second-century land-survey. On the verso are remains of three columns, written in upright uncials, which may be assigned with probability to the third century. The hand is sufficiently well formed, though marked by no great regularity; towards the ends of the lines there is a rather strong tendency to compression and reduction in the size of the letters. No stops occur nor other lection signs beyond the diaeresis. In one or two places marks of doubtful significance are inserted in the margin (ll. 26, 32).

Of Cols. i and iii only a few disconnected letters have survived, but the intermediate column, though also much damaged, is in its upper portion in fair preservation. It belongs to a narrative of certain events in which the principal actors are, on the one hand Flaccus, on the other Isidorus and Dionysius. The identity of the first two of these is immediately evident. Flaccus is no doubt the praefect L. Avillius Flaccus, the subject of Philo's diatribe; and Isidorus must be the well-known Alexandrian gymnasiarch, one of the instigators of Flaccus in his oppression of the Jews, subsequently his accuser, and eventually, as the papyri have proved, himself a victim. Dionysius also may now be recognized in a hitherto obscure passage of the *Adversus Flaccum*. Philo describes the abettors and tools of Flaccus as Διονύσιοι, δημοκόποι, Λάμπωνες, γραμματοκύφωνες, Ἰσίδωροι, στασιάρχαι, φιλοπράγμονες, κακῶν εὑρεταί, ταραξιπόλιδες

(Mangey, ii. p. 520). Mangey here proposed to read Διονυσιοκόλακες, with an allusion to the Sicilian tyrant, on the very insufficient ground that, while Lampon and Isidorus were familiar names, the history of the period had no record of an Alexandrian Dionysius. This criticism, which the structure of Philo's sentence is itself enough to condemn, is finally disposed of by the appearance of a Dionysius in the company of Isidorus and Flaccus. He, too, was obviously a prominent figure in local politics, and may be presumed to have been associated with Lampon and Isidorus in the anti-Semitic movement.

Unfortunately the situation disclosed by the papyrus is not very clear, and our knowledge, which for the most part depends upon Philo, is too limited to throw much light upon it. According to Philo's account Isidorus, after having been in close relations with Flaccus, became estranged on finding himself less influential than he had imagined. He therefore endeavoured to stir up odium against the praefect, and by means of bribery brought about a demonstration against him at the Gymnasium. Some of the demonstrators were arrested and confessed that they were agents of Isidorus, who thereupon found safety in flight (*Adv. Flaccum*, pp. 537–8). No doubt he disappeared from the scene until the fall of Flaccus, which was not long delayed, enabled him to return. The episode described in the papyrus therefore belongs to the period prior to the exposure of Isidorus. Flaccus is represented as going to the Serapeum, i. e. the famous Alexandrian temple, having previously given certain secret instructions. Isidorus accompanied by Dionysius and a woman named Aphrodisia, who is not otherwise known, then enter and are accosted by a certain γεραιός, who prostrates himself before Isidorus and begs him not to insist on making his way into the presence of Flaccus (μὴ βιάζου πρὸς τὸ[ν] Φλ[ά]κκον, ll. 27–38). Dionysius declines to be deterred (ll. 38–42). Flaccus, who seems meanwhile to have been in concealment, thereupon approaches and engages with Isidorus in a conversation which the mutilated condition of the papyrus renders obscure (ll. 42 sqq.), but towards the end (ll. 56–9) relates to the payment of a sum of five talents. It would appear from the narrative that Dionysius was supposed to be in danger (cf. ll. 48–9), and that Flaccus was setting a trap for him or Isidorus or both of them. But who then is the γεραιός and what is the meaning of his intervention? His own reference in l. 36 to the γέροντες strongly suggests that the term γεραιός here, as occasionally elsewhere (e. g. Dittenberger, *Or. Gr. Inscr.* 751. 1), has the technical meaning of 'elder'; and the body of elders to which this γεραιός belonged was presumably the council which at this period presided over the Jews of Alexandria, and of which Flaccus, as Philo relates, had thirty-eight members publicly scourged (*Adv. Flaccum*, pp. 527–8). If the γεραιός was a Jewish elder, the emphasis laid by him on his presence

in the temple of Serapis (ll. 33–4) is readily understood: that was not the place where he would be expected to be found. But the part which he here plays becomes very surprising. He does not seem to be acting as the tool of Flaccus, but to be animated by concern and regard for Dionysius. Is it possible that a common opposition to the praefect brought about a temporary reconciliation between the party of Isidorus and the Jews? In subsequently becoming the accuser of Flaccus, Isidorus may in a sense be regarded as fighting the battle of his former enemies. But the truce, if truce there was, did not last, for it was as an anti-Semite that Isidorus was himself sentenced by Claudius.

There is indeed small chance of success, without further and less ambiguous data, in following the tortuous paths of Alexandrian intrigue during this stormy time. But the interest with which the policy and fate of Isidorus and his fellows were evidently regarded by their compatriots, encourages the hope of fresh accessions to the evidence. An account of his trial together with Lampon is preserved in the well-known papyrus fragments at Berlin and Cairo of which a revised text has recently been published by Wilcken in *Abhandl. d. Phil.-Hist. Kl. d. K. Sächs. Gesellsch. d. Wissensch.* xxvii. No. 23. That their memory was kept green is clear from the allusion made by another Alexandrian, Appianus, when he was himself in a similar position, as reported by **33**. The present text deals with an earlier stage in Isidorus' career, and is not necessarily connected with the documents concerning his trial and sentence or that of other Alexandrian citizens. The relation between those various documents is itself still a matter of uncertainty. Deissmann suggested that they belonged to a history of Alexandrian anti-Semitism (*Theol. Literaturz.* 1898, 602–6), Reinach to a chronicle of the vicissitudes of Alexandrian gymnasiarchs (*Rev. des Études juives*, xxxvii. p. 224), while others do not regard them as parts of any single whole. So much, however, seems agreed, that these 'heathen acts of Martyrs' (Bauer, *Archiv*, i. pp. 29–47) were written from the Alexandrian-Greek point of view, and it is highly probable that their real motive was hostility to the Roman Government rather than to the Jews. The Alexandrians were anti-Semitic because the Jews were pro-Roman (cf. Wilcken, *l. c.*, pp. 786–7 and 825, where further references are given). It is natural to refer **1089** to the same class of what may be roughly described as 'nationalist' literature. Perhaps this is even some of the setting in which an account of the 'martyrdom', as recounted in the Berlin and Cairo papyri, was embedded. That, however, is quite problematical, and a negative answer would leave unprejudiced the view that this new Isidorus text represents ideas and interests similar to those of its predecessors, and that it originated and was current in similar circles.

Col. i.

]να
]ερας
]μαι
]α
]ν
]κει
]υν
]μο
]βου
].
]ε
]αν
]ηρ
]ατοι
]ου
]ω α
]δως
]οι μὲν
]α
]ε
]ρισ
]υ
]ν
]ιω
. . .

Col. ii.

οὖν ὁ Φλάκκ[ος εἰς τὸ Σ]αραπεῖον κε-
λεύσας ἐν κρυπ[τῷ ἑτοιμ]άζεσθαι τὸ χρῆμα.
ἀνέρχεται δὲ κ[αὶ] ὁ Ἰσίδωρος σὺν τῇ Ἀ-
φροδισίᾳ κα[ὶ] τῷ Διονυσίῳ, ἐντὸς δὲ
τοῦ νεὼ ε[ἰ]σελθόντες {δε} ὁ Ἰσίδωρος
καὶ ὁ Διονύσιος προσεκύνησαν. καὶ
τότε ἔριπψεν ἑαυτὸν [ὁ γ]εραιός, γονυ-
κλινὴς δ' ἐχ[ό]μεν[ο]ς [τ]οῦ Δ[ι]ονυσίου
λέγων, ἰδού, δ[έ]σπ[οτ]α Διονύσιε, ἀν-
τικρὺ τοῦ Σ̣α[ρά]π̣ι̣ο[ς] ὁ γεραιός· μὴ βι-
άζου πρὸς τὸ[ν] Φλ[ά]κκον, ἀλλὰ σὺν
τοῖς γέρουσιν [. .]θ[. .]αν. τί σοῦ πορευ-
θέντος η . . ε . ατ̣ρ . . φ . μεν; μετα-
νόησον, τέκ[νον] Δ[ι]ονύσιε. ὁ δὲ ἀντεῖ-
πεν, εὐθεῖς [. . . . . δ]ὲ δεύτε[ρ]ον μὴ
βούλει ἀρνήσ[ασθαι τὸ]ν Φλάκκον; εἰ
δεῖ τῇ νέᾳ σ[ελήνῃ σ]ὺν αὐτῷ εἶναι,
εἶμ[ι] ἐλε[υθ]ε[ρίως. ἐ]πῆλθεν ὁ Φλάκ-
κος κα[ὶ] ἱ[δ]ὼ[ν τὸν Ἰσί]δ[ω]ρον εἶπεν,
τὸ μὲν . . . ν[. . . .]μ[.] . ἐστίν τις
λοιπὸν ἡμῶ[ν . . . . .] . . ε̣σε̣ . ευειν
ὁ μὴ ε . . . [. . . . . .] . ε . . ν ὁ προκα-
θήμενο[ς . . . . . .]λ[.] . ω οὖν σὲ τ̣[ὸ]ν
[. .]υ . ο̣ν Σ̣αρ[απ . . . . .] . . ν κακὸν ποι-
[εῖν] τῷ . . [. . . . . Διο]νυσίῳ. ὀμνύ-
[ω σ]οι τ . [. . . . . .]α̣ι ἐμὲ τ̣ῷ σῷ.
[ὁ] δὲ Διον[ύσιος εἶπεν (?),] μηδέποτε
[. .]ε̣ν̣π̣ο[. . . . . .] . . . ε̣ν αὐτὸν εἰς
[. . .] . [. . . . . .] . [.] . [.] ἑμαυτὸν ὃς
[. . . . . τ]ὸ̣[ν Ἰ]σ̣[ί]δ̣ω̣ρ̣ο̣ν οὐδὲ̣
[Φλάκ]κος [.]λ̣ο̣[. . . . .] . [. . . .] τὴν τ̣ῆς τη-

Col. iii.

[
ᾳ[
τ̣[
[
[
[.]ε
κετ[
. διᾳ[
[.]ησω[
[.]ερπ[
[.]ειτ̣υ[
[.]τ . [
. . .

[. . . ἀ]λήθειαν δω[σ] . . [. . .] ὑπὲρ τοῦ ε-
[. . .]ος τάλαντα πέντ[ε . .] . ἐν χρυσῷ
[. . ἀ]ριθμῆσαι τα[ῦ]τα [π]ροθέμενοι κα-
[τὰ μέ]σον τοῦ ἱεροῦ . [. . .] . σοι ὁ Ἰσίδωρος
[. . . .]ηθη παρακ[. . . .] . . τὸν τόκον
[. . . .] ἀλλὰ ο . . . [. . . . .] κατερχε[. . .]
[18 letters] . τὸν Ἰσίδ[ω-]
[ρον 18 „]ν[. . . . .
[ ] . [. .]κ[. .
. . . . . .

Unplaced fragments.

Fr. 1.	Fr. 2.	Fr. 3.
. .	. .	. .
] . [	] . . [	]τ . [
] . [	]πν[	]α[
] . . [	]νη[	. .
] . σ . [	]οντ[	
]ν[	. .	
]ε[		
]ο . [		
] . [		
. .		

26. το added above the line. 27. ἴσιδωρος Pap.: so in ll. 29 and 62. 33. ἴδου Pap. 34. η of μη corr. 56. ὕπερ Pap. 59. ἴερου Pap.

18–19. These two lines are closer together than they should be.

26. The supplement suggested is a little long for the lacuna. There is an oblique stroke in the left margin against this line.

27. A mark resembling a circumflex accent over the initial α of Ἀφροδισίᾳ seems meaningless.

32. ἐχ[ό]μεν[ο]ς is unsatisfactory, since a finite verb is wanted, and the remains of the letter after δε suggest μ or ν rather than χ. Two short strokes are prefixed to this line; cf. note on l. 26.

33. δ[ε]σπ[οτ]α is a very doubtful reading; π and α are quite uncertain, and [οτ] barely fills the space.

34. Σα[ρά]πιο[s], which was suggested by Wilcken, sufficiently accords with the ambiguous traces.

35. σύν is very insecure, but appears on the whole more suitable than οὖν or οὗs.

36–7. With the reading adopted, the sense would seem to be 'What do we gain by your going?', but I cannot identify the principal verb. The termination may be -ομεν or -αμεν, hardly -ωμεν, and before this there is probably a φ (not ψ). ει may be read in place of η after θεντος, but εἰ μὴ ἔλαττον is not satisfactory. In l. 36 τι could well be η, and the preceding ν may be μ. If τί is right, [ἕλ]θ[οις] ἄν might serve.

38. τέκ[νον]: cf. **33**. 11.

39. εὐθετ(ε)ῖς: or possibly εὖ θεοῖς or θεοὶ σ . . ., hardly εὖ θέλ(ε)ις.

42. ἐ]πῆλθεν: ἀ]πῆλθεν seems less appropriate, since the presence of Dionysius (l. 51) indicates that the encounter of Flaccus and Isidorus took place on the same spot, not at some later time.

43. [ἰδ]ώ[ν is suggested by the context and the space, but the traces are barely recognizable.

45. Between ε and ενειν are two upright strokes which would suit π or μ; or the doubtful ε may be read by the help of one of these strokes as θ, θιενειν. ει, ετ, or η are possible in place of the preceding εσ.

47. Apparently not κε]λ[ε]ύω.

48. [δο]ῦλον is not satisfactory; if there were two letters between the supposed υ and ν, they must have been narrow ones. The υ may be χ. The size of the lacunae at the beginnings of the lines from this point onwards is doubtful. There is a tendency in this column for the commencements of the lines to advance not, as often happens, to the left, but to the right; and if the slant shown by ll. 34–48 was continued uninterruptedly, ἀλλά would be the first word of l. 61. But it is not easy to restore ll. 55–60 on that hypothesis, and I have therefore assumed that the progress to the right was arrested. If [Φλάκ]κος in l. 55 is correct, the tendency must even have been slightly reversed.

51. εἶπεν is of about the right length, but it is not at all clear that Dionysius here intervenes, and Flaccus may still be the speaker.

55. There is perhaps nothing lost before λο[.

Frs. 1–3. Fr. 1. 6–7 and 2. 2–3 might perhaps be combined so as to read]ειν[and]ονη[, but the appearance of the other side of the papyrus is rather against this. It is hardly certain that Fr. 3 belongs to **1089**.

III. EXTANT CLASSICAL AUTHORS

1090. HESIOD, *Opera.*

32·3 × 11·4 cm. Late first century. Plate V.

One column, originally containing from 35 to 40 lines, written in a good-sized round hand probably towards the close of the first century. There is much similarity of style between this hand and those of **220** and **844**, **1090** being perhaps rather the earliest of the group. A more or less definite *terminus ante quem* is provided by a fragment of a mathematical treatise inscribed in second-century cursive on the verso. No accents, breathings, or marks of elision occur; the one example of a stop, a point placed well above the line (l. 268), may be due to a second hand which has added a few corrections or variants. There is a deep margin of 7·4 cm. at the top of the column: that at the bottom is also partially preserved, but the last few lines have disappeared owing to the decomposition of the papyrus.

Notwithstanding inaccuracies, which the corrector has not always eliminated (cf. ll. 269–71), the text, as might be expected from its early date, is of some interest. Three small emendations proposed by modern critics are supported (ll. 263, 264, 268); and there are some other novel readings, which may be correct (ll. 257, 284–5). An agreement with the Rainer papyrus of the fourth century and several ancient citations against the other MSS. is noticeable in l. 278. Erroneous iotas adscript are ignored in the collation below.

[κυδρ]η τ αιδοιηι τε θεων [ο]ι Ολυμπον ε[χουσι]
[και ρ]α οποτ αν τις μιν βλαπ[τ]ηι σκολιως ο[νοταζων]
[αυτι]κα παρ Διι πατρι καθε[ζο]μενηι Κρον[ιωνι]
[γηρυ]ετ ανθρωπων αδ[ι]κ[ο]ν νοον [ο]φρ απ[οτεισηι]
[δημ]ος ατασθαλιας βασ[ι]λε[ω]ν οι λυ[γρα] νοε[ουντες]
η
[αλλη]ι παρκλεινωσι δικας σκολιως ενε[ποντες]
[ταυτ]α φυλασσομενοι β[α]σιλης ειθυνετε [. . . . .

[δωρ]οφαγοι σκολιεῳ̣[ν δε δ]ικεων επι π[αγχυ λαθεσθε
[οι γ α]υτωι κακα τευχει α[νηρ α]λλω̣ κακα τευ[χων
[η δε] κακηι βουληι τω[ι β]ο[υλ]ευσαντι κακι[στη
[παν]τα ἴδων Διος οφ[θα]λ̣[μ]ος και παντα ν[οησας
·ταδ.
[και] νυ κε αι κ εθελη[ι επι]δ[ε]ρκεται· ουδε ε λ[ηθει
η
[οιην] δε και τηνδε δ[ικη]ν̣ πολιν εντος ε[ε]ργει
ε
[νυν] δ εγω μητ αυ̣τ[ος εν] ανθρωποισι δικα[ιος
[ειη]ν μητ εμος υ[ιος επει κακ]ον αρα δικα[ιον
[εμ]μεναι ει μ[ειζω γε δικη]ν αδικωτερ[ος εξει
[αλλα] τα γ ου [π]ω ε[ολπα τελειν Δι]α μητιοεν[τα
[ω Περση] συ δε τ[αυτα μετα φρεσ]ι̣ βαλλεο σηι[σι
[και νυ δικ]ης επ[ακουε βιη]ς̣ δ ε̣π̣[ιληθε]ο̣ π̣[αμπαν
[τονδε γαρ α]νθρ[ωποισι νο]μον [διε]ταξε Κ[ρονιων
[ιχθυσι μεν] και [θηρσι και οι]ωνο[ι]ς̣ πετεην[οις
[εσθειν αλλ]ηλου[ς επει ου δικ]ηι ε[σ]τι μετ αυ[τοις
[ανθρωποι]σι δ [εδωκε δικη]ν ηι [π]ολλον α[ριστη
[γινεται ει γαρ τις κ εθελη τα] δικαι [αγ]ορευσ̣[αι
[γινωσκων τωι με]ν τ ο[λβο]ν διδοι ευρ[υοπα Ζευς
[ος δε κε μαρτυρησι] εκ[ω]ν επι[ο]ρ̣κ̣[ον ομοσσας
[ψευσεται εν δε δικην] βλαψας νηκ[ε]στ[ον αασθη
[του δε τ αμαυροτερη γε]νε[η] κατοπ[ισθε λελειπται
[ανδρος δ ευρκου γε]νεη κατοπι[σθεν αμεινων
[σοι δ εγω εσθλα νοεω]ν̣ ερεω μεγ[α νηπιε Περση
[την μεν τοι κακοτητα κα]ι ειλαδον [εστιν ελεσθαι
[ρηιδιως λειη μεν οδος] μαλα δ [εγγυθι ναιει
[της δ αρετης ιδρωτα θε]οι̣ π̣ρ̣ο̣[παροιθεν εθηκαν
. . . . . .

257. *θεων*: *θεοις* MSS. Genitives of this kind are familiar in such phrases as *δῖα θεάων*, *ἀριδείκετος ἀνδρῶν*, &c.

260. *αδ[ι]κ[ο]ν* (GILMQ and v. l. in others, Proclus 184. 8 g) seems better adapted to the space than *αδ[ι]κ[ω]ν* (CFHDKENOP).

262. *δικας*, as originally written, is the reading of the MSS. Neither *δίκης* nor *δίκῃ* commends itself as an alternative.

263. *β[α]σιλης*: so Schaefer; *βασιλεῖς* IK, *βασιλῆες*, CDE, &c., Rzach.

It is unfortunate that the papyrus breaks off at *ειθυνετε* and leaves unsolved the crux

of the final word of this verse. The MSS. are divided between δίκας, which is corrupt, and μύθους, which is not convincing. Rzach prints †δίκας.

264. σκολιεω⟨ν⟩ δε δ]ικεων: σκολιῶν δὲ δικῶν MSS. δικέων had been desiderated by Kirchhoff and is adopted by Rzach. There is a light mark through the ε of δικεων, perhaps inserted by some one who wished to cancel that letter; but the ε of σκολιεω⟨ν⟩ is certainly untouched.

265. A mark through the tail of the φ in the line above may possibly be meant for a circumflex accent on a]υτωι, but an accent would more naturally have been written to the right of the φ.

268. ταδ, which has been interlineated by the corrector, is the traditional reading; κε is corrupt.

εθελητ: so Heinrich; there does not seem to be room for the εθελητ⟨σ of the MSS.

269. πολιν: l. πολις. ν of δ[ικη]ν is damaged but is suited by the remains.

270. δε: so FGH; δή CDE, &c., Rzach, δ' ἄρ' Bentley, δέ τ' Gerhard.

271. αρα: l. ανδρα with the MSS.

273. A slightly inclined stroke above the τ of μητιοευ⟨τα seems meaningless.

278. It is clear that the papyrus agreed with the MSS. in reading εσθειν, not εσθεμεν (Rzach with Clement), which is too long for the space.

ε⟨σ⟩τι μετ: so the Rainer papyrus, Plutarch, Aelian, Sextus Emp., Orion, also Clement and Porphyry with the genitive αὐτῶν; ἐστὶν ἐν the mediaeval MSS., Rzach.

280. ⟨αγ⟩ορευσ⟨αι: ⟨αγ⟩ορευε⟨ιν, which is the reading of most MSS., besides Pseudophoc., Orion, and Tzetzes, is equally possible.

284–5. κατοπ⟨ισθε . . . κατοπι⟨σθεν: μετοπισθε . . . μετοπισθεν MSS.

289. Faint indications remain of two more verses, below which the column may have been continued for five lines further.

1091. BACCHYLIDES, *Dithyrambs.*

Fr. 1 19·4 × 9·3 cm. Second century.

Remains of one column containing part of Bacchylides' Ode xvi (xvii). To the top of the column is affixed a vellum σίλλυβος or label bearing the title Βακχυλίδου Διθύραμβοι. This roll was therefore limited to the *Dithyrambs* and did not include the Epinician or other poems, a fact which supports the view of Blass (*Bacchyl.* pp. v–vi) that the British Museum fragments were derived from two rolls, rather than, as Kenyon supposed, from one. The corresponding column of the British Museum papyrus (Π) has some small lacunae, and the present second copy is not only an independent witness to the existing text but in a few passages usefully supplements it. Lines 50 and 53 are now completed, the former in accordance with a conjecture of Jurenka, the latter not quite corresponding with any editorial restoration. An emendation of Blass in l. 62 and his transposition of that verse are confirmed, while on the other hand one or two further slight alterations adopted by him do not receive support

(ll. 51, 58, 66, 69, 75, 116). In general the agreement between Π and **1091** is close, extending to the arrangement of the verses, in regard to which only one small discrepancy occurs (l. 51); and there is but a single difference of reading that amounts to a serious variant (l. 70 *πανταρκέα* for *πανδερκέα*). Π is the more careful and accurate, the writer of **1091** being rather liable to small graphical errors, though some of these have been subsequently eliminated. His semi-cursive script is also in strong contrast to the formal uncials of Π; it is round, upright, and clear, but makes no pretence to calligraphy. It may be dated to about the middle of the second century. Punctuation, accents, and other aids have been freely inserted by a second hand, which has also made some corrections in the text. A few of the signs, however, seem to be original,—the diaeresis in l. 71, the mark of elision in the same line and perhaps that in l. 64, and the short curved stroke placed above the letters instead of, as usual, below them (cf. e. g. **1082**. ii. 18) to connect the component parts of the compound word *ποταινίαν* in l. 51. The accentuation is similar to that of **1082**. Examples of *σίλλυβοι* intended both for literary and non-literary rolls have been previously found (e. g. **301**, **381**, **957**), but the present, so far as I am aware, is the first which has survived in its primitive position. It measures 2·1 × 10·1 cm. and is stuck on to the verso so that the edge of the papyrus coincides with the initial letters of the title, which is written on the outer side. When the MS. was rolled up, these initial letters must have been concealed, but enough would remain uncovered for easy identification. This label seems to have been attached at a period rather later than that to which the manuscript itself belongs, the sloping uncials of the title suggesting the third century. It is, moreover, a palimpsest, and the original hand, again a sloping uncial, which is visible on the side inscribed with the title, is unlikely to be earlier than the latter part of the second century, if indeed so early. Portions of three lines are legible, apparently hexameters, but I have failed to identify them.

Fr. 1.

[τ]όσ' εἶπεν [α]ρ̣ε̣[τ]α[ι]χμος [η]ρως
[τ]άφον δε ναυβαται
[φ]ὼτος ὕπεραφανον
[θ]αρσ[ο]ς· ἁλίου τε γαμβρω χόλωσεν ητορ [
[υ]φαινέ τε ποτᾶινίαν μῆτιν·
[ει]πεν τε· μεγαλοσθενες
[Ζ]ευ πατερ ακουσον· εἰπέρ με νυμ[φα

[Φ]όινισσα λευκωλενος σοὶ τεκεν. [
[ν]ῦν προπεμπ' [[ουσ]] απ ουρανου θο[αν
[π]υριέθειραν αστραπαν
[σα]μ' αρίγνωτον· εἰ
[δ]ε και σε Τροιζηνίᾱ σεισίχθονι
[φ]ύτευσεν Αἴθρα Ποσειδᾶνι
[τ]όνδε χρῡσεον
[χ]ειρος αγλαον
εν[ε]γκε κοσμον εκ βαθειας ἁλος· [
[ἑ]ι̣σ̣ε̣ᾳ[ι] δ ἀικ' εμᾶς κλύηι
[Κ]ρονιος ευχᾶς
[ανα]ξ[ι]βρέντας ο πα[ντων μεδεων
[κλυε δ] ᾳμεμπτον ευχ[αν μεγασθενης
[Ζευς υ]πέροχόν τε [[ν]]ιν[ω φυτευσε
[τιμαν] φιλω θελων
[παιδι] πὰνταρκέα θέμ[εν
[αστρ]αψέ τ' ο δε θῡμαρμ[ενον
[ιδ]ων τερας χειρα[[ς]] πέτ[ασσε
[κλυ]ταν ες αιθερα μεν[επτολεμος ηρως
[ειρε]ν τε· Θησευ· τάδε [
[με]ν βλεπει σαφη Δι̣ο[ς
[δωρ]α συν δ ὁρνυσ' [[ο]] ες [βα
[ρυβρο]μον [πελ]ᾳγ[ος Κρονιδας
[δε τοι] πατῃ[ρ αναξ τελει
. . . . . .

Fr. 2.

[νιν βο]ρ[εας εξοπιθε πνεουσ αητα
[τρ]ε̣σ̣σαν [δ Αθαναιων

Label attached to top of column

Βακχῠλιδοῦ
διθυραμβοι

Remains of a previous text

. . . .

]αντη . . . ε δ' αιη
]δ' Ελενη φαος αιτη
]αβρ . .

. . . .

49. [φ]ωτος: so rightly B(lass), [ἀνδ]ρ[ός] K(enyon). As B. observed, there was not room for *ανδ* in front of the supposed *ρ* (which was in fact a *τ*).

50. χολω[Π (P. Brit. Mus.), χολώ[σατ' ἦτορ K., Jebb, χολώ[θη κέαρ B. who in the corresponding verse of the second epode (l. 116) altered *ῥόδοις ἐρεμνόν* into *ῥόδοις εἰρμένον*. K.'s reading proves to have been nearer the truth, and the tradition of the MS. at l. 116 is upheld. There is no analogy for the intransitive use of *χολοῦν*, and the subject must be *ἀρέταιχμος ἥρως*, which is readily understood from l. 47.

51. [υ]φαινε: so Π; *ὕφανε* needlessly B. In Π *μῆτιν* stands in l. 52.

53. *με νυμ*[*φα* confirms Jurenka's conjecture. *μ*[*ε κουρ*]*α* B., [*μ' ἀλαθέως*] K. with Palmer; B. was correct in reading the vestige of the final letter of the verse as *α*.

54. τεκεν: τεκ[Π. Since the corresponding syllable in the second epode is short, the *ν ἐφελκυστικόν* is better omitted. The supposed low stop after *τεκεν* is just above the dot referred to in the next note, and may be due to accident.

55. The correction is by the second hand. A misplaced mark of elision after the *μ* of *προπεμπ* is rather fainter than that after the *π* and has perhaps been partially erased. There is an unexplained dot above the line where the *α* of *θοαν* would have stood; it does not suit an accent, and is probably accidental.

58. Τροιζηνια is the spelling of Π; B. writes Τροζηνία.

62. *κόσμον βαθείας* Π, which between this verse and *χειρὸς ἀγλαόν* reads *δικὼν θράσει σῶμα πατρὸς* [*ἐ*]*ς δόμους*. B. inserted *ἐκ* before *βαθείας* and put *δικὼν θράσει κτλ.* after l. 62, thereby obtaining a closer metrical correspondence and improving the construction. These alterations, which were accepted by Jebb, are now confirmed. Line 63 has been accidently left out, but by reading the *ἐκ* restored by B. **1091** shows that l. 62 corresponds to l. 128, not to l. 129. The probability of Jebb's suggestion, that the dislocation was caused by an omission of l. 63, which was subsequently supplied in a wrong position, is also demonstrated.

66. [ανα]ξ[ι]βρεντας: so Π. K., B., and Jebb all substitute *ἀναξιβρόντας*, K. remarking that the MS. reading is an example of the confusion of *ε* an *ο* in the papyrus. It is now evident that the *ε* is no individual vagary, and the spelling is quite defensible. There is analogy for the interchange of *ο* and *ε* in Aeolic, e. g. *ἐδύνας* for *ὀδύνας* (Greg. Cor. p. 597, Schaefer) and *πρές* for *πρός* according to Joannes Gram. 244 b; moreover, *βρέντα*ι is directly attested by Hesychius, a fact which the editors of Bacchylides appear to have overlooked.

67. *αμεμπτον*: *αμειτρον* for *ἄμετρον* K., *αμεπτον* for *ἄμεμπτον* B., whose reading is proved to have been correct. The facsimile does not support Jebb's assertion that 'the sixth letter is clearly *ρ*'.

68–9. The readings of Π are upheld. B. in his second edition adopted Housman's *φίλον . . . παῖδα*.

70. *πανταρκεα*: *πανδερκέα* Π, a more difficult reading (and therefore perhaps preferable), since *πανδερκής* has elsewhere only an active sense. Aeschylus calls Darius *πανταρκὴς βασιλεύς* (*Pers.* 855); cf. Hesych. *πανταρκέα· πᾶσι βοηθόν. πανταρκής· ὁ πᾶσιν αὐταρκῶν*. In the present passage the word would mean 'all-sufficient' and would be apposite enough.

71. τ' : l. θ'. The diaeresis over υ of θυμαρρ[ενον is unintelligent.

72. χειρας, the original reading, is that of Π, which also gives πέτασσε. As thus written the verse has a long syllable more than the three corresponding lines, an irregularity which K. removed by emending to χεῖρε πέτασε, while others have preferred πέτασε χεῖρας. B. in his first edition considered the metre of this ode too obscure for a departure here from the tradition, while in his second he transposed χεῖρας and πέτασσε. But it is now seen that tradition was not stable, and the corrector's deletion of the final σ of χειρας anticipates in some sense the emendation of K. χέρε πέτασσε would give a closer strophic correspondence.

75. βλεπει arose from a lipography; l. βλέπεις with Π. The emendations by which it has been sought to give regularity to the metre (⟨σὺ⟩ τάδε K. with Jebb, ἔβλεπες B. ed. 2 with Richards) receive no support, though Platt's τάδ' ⟨ἐμά⟩ is not excluded.

76. συν is an error for συ, correctly written in Π. For ορννσ(ο) Π has ὄρνυ', which may be preferred as the rarer form.

76–8. It is not quite certain how these lines were divided, but [βρο] and [τοι] would barely fill the space at the beginnings of ll. 77 and 78, and the probabilities are that the arrangement coincided, as elsewhere except in l. 51, with that of Π.

91–2. This small detached fragment from the bottom of a column seems to be rightly identified. Both the hand and the texture of the papyrus are closely similar. If it is correctly placed, the height of the roll was about 30 cm.

Σίλλυβος. The mark of elision in the first line of the original text is doubtful and the last word may be δαίῃ. In l. 2 Ελενη can of course be divided ἕλεν ἦ.

1092. HERODOTUS ii.

Height 23·1 cm. Late second century.

Plate V (Col. ix).

The following group of fragments from the Second Book of Herodotus is of rather more respectable compass than the Herodotean papyri which have hitherto been published, whether from Oxyrhynchus (**18**, **19**, **695**) or elsewhere (P. Rylands 55, and a Munich papyrus in *Archiv* i. p. 471). It extends from chapter 154 to chapter 175, though some of the pieces are very small and the gaps extensive. Perhaps more scraps of this roll will eventually make their appearance, since **1092** is derived from the same large find as **1082–3**, and moreover was in the company of another fragmentary text written in a hand which in the minor samples is practically indistinguishable from that of the Herodotus. Meanwhile I print so much as I have up to the present been able to identify. The extremely mutilated state in which this papyrus proves to be is not of happy augury for the numerous other MSS. which have still to be dealt with from the same source.

The small neat uncials are of the sloping oval type and may be referred to

the latter part of the second century; they are more careful and regular than those of the Oxyrhynchus *Hellenica* (**841**), and are perhaps rather earlier in date. Though of no great height, the columns, which are strongly inclined to the right, contained about 41 or 42 lines each. Punctuation is effected by high stops, inserted perhaps by the original scribe; they are accompanied by short blank spaces and the usual paragraphi. A second, but no doubt practically contemporary, hand is apparently responsible for a semicursive entry at the top of Col. ix, where a different version of a passage has been copied at length. To this writer may be due a few other small corrections and insertions, but since there is no difference in the colour of the ink no certainty is here attainable.

The MSS. of Herodotus are divided into two groups known as the Florentine, which is headed by AB, and the Roman, represented by RSV. As might be expected from the analogy of other papyri, **1092** does not consistently support either family, but agrees here with one and there with the other. Readings of RSV occur in v. 6, vi. 6, viii. 24, ix. 32, of the Florentine group in i. 2, 3, vii. 1, 5, viii. 22, ix. 44, x. 5; in viii. 7 the papyrus occupies a position midway between the two. The text thus exhibits a stage prior to the differentiation of the families as we know them. But there were already divisions, for, as has been mentioned, an alternative version of several lines in chapter 162 has been inserted 'from certain other copies' at the top of Col. ix; and occasional variants have been recorded elsewhere (cf. v. 5 and notes on viii. 3, 12). In omitting *ἀπαρτί* in v. 8 the papyrus is in agreement with the MSS. as against some other authorities. Readings apparently not otherwise attested are found in vi. 15, viii. 3, 12, ix. 1–5 (cf. ix. 12), 46, xii. 11–12, and xv. 4, the last confirming a commonly accepted correction of Abresch.

Col. i.

. . . . . .

[γλωσσ]αν οι νυν ερμη[νεε]ς εν Αι[ii. 154
[γυπτ]ωι γεγονασι[·] οι δε Ἴωνες τε
[και οι] Καρες τουτους τους χωρους οι [
. . . . . .

Col. v.

. . . . . .

τη]ι δε ελα[χιστον εστι 158
[και συντ]ομωτατον ες [της βορη

[ιης] θαλασσης υπερβηνα[ι ες την
[νοτ]ιην και Ερυθρην τη[ν αυτην
ο
[τα]υτην καλευμενην α̣[πο του
[Κασ]ιου ορεος του οριζοντο[ς Αιγυ
[πτο]υ̣ τε και Συριην· απο [τουτου
[εισι σ]ταδιοι χιλιοι ες τον Α[ραβι
[ον κο]λπον· τουτο μεν το συ[ντο
[μωτατ]ο̣υ̣ [

. . . . . .

Col. vi.

ετραπε]τ̣ο̣ π̣ρ̣[ος στρα 159
[τηιας και τριηρεες] αι μεν ε[πι τηι
[βορηιηι θαλασσ]ηι επο̣ι̣η̣[θησαν
[αι δε ε]ν τωι Αραβιωι κολπω[ι ε
[πι τηι Ερ]υθρηι θαλασσηι των [ετι
[οι ολκο]ι̣ εισι δηλοι· κα[ι] ταυτη[ισι
[τ εχρ]ατ[ο ε]ν τωι δεοντι κ̣[αι Σ]υ̣ρι̣[οι
[σι πεζ]ηι ο Νεκως σ[υμ]βαλων εν [
[Μαγδ]ω̣λωι ενικησε[·] μετα δε τη[ν
[μαχη]ν̣ Κ̣αδυτι[ν πολιν] της Συρι[ης
[εουσ]αν μεγα[λην ειλε εν τ]ηι [δε
[εσθη]τι ετυχε ταυτα κα[τε]ρ[γασα
μενο[ς αν]εθηκε ται Απολλω[νι
πεμψ[ας ες Β]ρ̣α̣γχιδας τας Μιλησι
[ω]ν̣· μ̣[ετα δε εκ]καιδεκα ετεα α
[παντα αρξας

. . . . . .

Col. vii.

ων και τ̣ω̣[ν αλλων Ελληνων ο 160
μοιως τωι β[ουλομενωι εξειναι
αγων[ι]ζεσθ[αι οι δε Αιγυπτιοι εφα

σαν [σ]φεας ου[τω τιθεντας παντος
του δικαιου μ̣[αρτηκεναι ουδε
μιαν γαρ ει[ναι μηχανην οκως
ου τωι αστωι [αγωνιζομενωι προσ
[θησοντα]ι̣ α̣δ̣[ικεοντες

6 or 7 lines lost.

οι Ηλιοισ[ι υπεθηκαντο Ψαμμι 161
ος δε εξ ε[τεα μουνον βασιλευ
σαντος Αιγυπτ[ου και στρατευσα
μενου ες Αιθιοπ[ιην και μεταυτι
κα τελευτησαν[τος εξεδεξατο
Απριης ο Ψαμ[μιος ος μετα Ψαμ
μητιχον τον [εωυτου προπατορα
εγενετο ευδαι[μονεστατος των
προτερον βασιλ[εων επ ετεα πεν
τε και εικοσι αρξ[ας εν τοισι επι
τε Σιδωνα στρατ[ον ηλασε και
εναυμαχησε τωι [Τυριωι επει δε
[οι] ε̣δ̣[ε]ε̣ κακως γεν[εσθαι

6 lines lost.

ταυτ]α̣ [επι]μ̣εμ̣[φο
[μενοι απεστησαν] απ αυτου δ̣[ο
[κεοντες τον Απριην] εκ προνοι[η]ς̣ [
[αυτους αποπεμψαι] ες φαινομε [
[νον κακον ινα δη σ]φεων φθορη [
[γενηται αυτος δε τ]ων λοιπων
[Αιγυπτιων ασφαλε]στερον αρ
[χοι ταυτα δε δεινα ποι]ευμενοι ου

Col. viii.

. . . . . .
[γαρ εστησ]α̣ντο μιν β̣[ασιλεα 162
τ[ω]ν Αιγυπτιων οι απ̣[εστεω
τες παρεσκευ[α]ζετ[ο ως ελων ε]ν.

πι τον Απριην[·] πυθομ[ενος
δε ταυτα ο Απριης επεμπ[ε ε
π Αμασιν ανδρα δοκι[μ]ον [των
[πα]ρ εωυτον Αιγυπτιων τω̣[ι
[ουνομα ην Πα]ταρβημις [εντει
3 lines lost.
]ε·
8 lines lost.
Απριη]ν·
[παρεσεσθαι γαρ κ]αι αυτος και α[λ›]
[λους] αξειν [τον] δε Παταρβημιν
[εκ τ]ω̣ν τε λογων ουκ αγνοειν
[την δια]νοιαν· κα[ε] παρα[σκ]ευ›
[αζομενο]ν ορωντα σπο[υ]δηι

Col. ix. Plate V.

[.....] τουτου και ουκ α
[γοντα τον Αμασι]ν Απριης ουδε
[να λογον αυτωι δοντα] αλλα περιθυ
[θυμως εχοντα προστα]ξαι περιταμειν
[αυτου την τε ρινα] και τα ωτα ου(τως) εν τ(ισιν) α̣[λλ(οις)

[απιεναι βουλομε]νον την τα
[χιστην βασιλει δ]ηλωσαι τα
[πρησσομενα ως δ]ε απικεσθαι
[αυτον προς τον Απρ]ιην ουκ α
[γοντα τον Αμασιν ο]υδενα λο›
[γον αυτωι δοντα αλ]λα περιθυ
[μως εχοντα προσταξ]αι περιτα
[μειν αυτου τα τε ωτα κ]αι την ρι
[να ιδομενοι δ οι λοιπ]οι των Αι
[γυπτιων οι ετι τα εκει]νου εφρο
[νεον ανδρα τον δοκιμ]ωτατον
[εωυτων ουτω αισχρως λυ]μηι δι
[ακειμενον ουδενα δη] χρονο̣ν

[επισχοντες απιστεατο π]ρ̣[ος τους
ετερους κ̣[αι εδιδοσαν σφεας αυ
τους Αμασ[ι πυθομενος δε και 163
ταυτα ο Α[πριης ωπλιζε τους ε
πικουρου[ς και ηλαυνε επι τους
Αιγυπτιους̣ [ειχε δε περι εωυτον
Καρας τε κ[αι Ιωνας ανδρας επι
κουρους τρι[σμυριους ην δε οι τα
βασιληϊα ε[ν Σ̣αι πολι μεγαλα ε
οντα και α[ξιοθεητα και οι τε
περι τον Απ[ριην επι τους Αιγυ
πτιους ησα[ν και οι περι τον Αμα
σιν επι τους [ξεινους εν τε δη
Μω[[ν]]μεμφ[ι πολι εγενοντο
[α]μφοτεροι κ̣[αι πειρησεσθαι
εμελλον αλ[ληλων εστι δε 164
Αιγυπτιων ε[πτα γενεα και
τουτων οι μεν [ιρεες οι δε μα
χιμοι κεκλεα[ται οι δε βουκο
λοι· οι δε συβω[ται οι δε καπη
λοι· οι δε ερμη[νεες οι δε κυβερ
νηται· γενεα [μεν Αιγυπτιων
τοσαυτα εστιν [ουνοματα δε σφι
κεεται απο τω[ν τεχνεων οι
δε μαχιμοι αυτ[ων καλεονται
μεν Καλασιριε[ς τε και Ερμο
τυβιες· εκ νομω[ν δε τωνδε
εισι· κατα γαρ νο[μους Αιγυ

Col. x.

[πτος απασα διαραιρ]η̣τα[ι Ερ 165
[μοτυβιων μεν οιδε] ε̣ι̣σι ν[ομοι
[Βουσιριτης Σ̣αιτη]ς̣ [

Many lines lost.

σας κ̣[αι Λυδους και σχεδον παν 167
τας τ[ους βαρβαρους αποτιμοτε
ρους [
. . . . . .

Col. xii.

οικια] προτε[ρον εοντα το 169
[τε δε Αμασιο]ς ηδη [βασιληια εν
[θαυτα δε τεως] μεν ετ[ρεφετο εν
[τοισι βασιληϊ]οισι· κ[αι μιν Αμα
[σις ευ περιει]πε· τελ[ος

2 lines lost.

εχθιστον] ο̣υ̣τ[ω δη
[παραδιδοι τον Απρι]ην τοισι [Αι
[γυπτιοισι οι δε μιν] απεπνι[ξαν
[και επειτα εθαψαν ε]ν τη[ι] πα[τρω
[ιηι ταφηι η δε εστ]ι εν τωι [ιρωι
τη[ς Αθηναιης αγχοτα]τωι [του με
γαρ[ου εσιοντι αριστ]ερης χ[ειρος
εθα[ψαν δε Σαιται παντας τους
εκ [νομου τουτου

About 19 lines lost.

36]. [λιμ 170
[νη τε εστι ε]χομε[νη λιθινηι
[κρηπι]δι κεκοσμη[μενη ευ
[κυ]κλωι και μεγαθος ω[ς

Col. xv.

. . . . .
π]α̣ρ̣ε̣χ̣[ομενων
επεμε]λετο [και 175
Αθ]ηναι[ηι

θωυμασια] ọια εξ[εποιησε
υπ]ερβα[λομενος

i. 2. τε: so the older MSS., om. RSV. H(ude) prints τε in brackets.

3. χωρους: χρόνους RSV. This fragment comes from near either the top or the end of a column, but since the papyrus is broken immediately above and below the letters of ll. 1 and 3, the point cannot be definitely decided. My numeration of the columns proceeds on the second alternative, and if that is correct, l. 3 was probably the last of the column.

v. 1. The papyrus seems to have agreed with C in reading δε (so H.); δή other MSS. Only the bases of the letters remain, but these on the whole suit δε ελα[better than δη ελ[.

2 sqq. A hypothetical division of the lines is adopted.

5. καλευμενην, *v. l.* καλεομενην: the MSS. here apparently agree on the latter spelling.

6. οριζοντο[ς: so PRSV; οὐρίζοντος others, and H.

8. χιλιοι: so the MSS. H. inserts ἀπαρτί before χίλιοι on the authority of Bekker, *Anecd.* 418, Schol. Aristoph. *Plut.* 388, Suidas, *s. v.*

vi. 1. This line was probably the first of the column.

5. των: ὧν PRSV.

6. εισι δηλοι: so RSV; ἐπίδηλοι other MSS., H.

7. Σ]υρο[ισι could also be read with ABCP.

9. Μαγδ]ωλωι: Μαγδ]ολωι (SV) is equally possible, but Μαγδ]αλωι (R Lex. Vind. 165) is unlikely.

15. α[παντα: πάντα RSV, τὰ πάντα other MSS., H.

vii. 1. και is omitted in RSV.

3. αγων[ι]ζεσθαι: so H. with most MSS.; ἀγωνίσασθαι RV.

4. ου[τω: τοῦτο S.

5. ουδε]μιαν: οὐδὲ μίην RSV.

viii. 3. The]ν at the end of this line is preserved on the edge of the papyrus in the margin of Col. ix. It is too close to the beginnings of the lines of that Column to be the normal conclusion of a line, nor is there in the text an available final ν followed by a stop. I can therefore only suppose that]ν represents an alternative reading enclosed, as often, between medial dots; perhaps ελασων was a variant on ελων or vice versa, though no such variant is known, and ἐλῶν would be the regular Herodotean form.

7. [πα]ρ εωυτον: ε of εωυτον is represented only by an ambiguous vestige, which could just as well belong to an ι, but this would leave no room for the ε. R similarly has παρ' αὐτόν, SV παρ' αὐτῶν; περὶ ἑωυτόν other MSS., H. περί is certainly the natural preposition here, and παρά may have come in from ἀγαγεῖν παρ' ἑωυτόν just below, though the analogy of expressions like Xen. *Cyrop.* i. 4. 18 μένειν παρ' ἑαυτόν might be used in its support. Nearly all MSS. have τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύναμιν in Hdt. viii. 140 (ἐμοί H. with P).

12. What appears to be a final]ε stands, like]ν at the end of l. 3, in the margin of the next column. It is not so near to the beginnings of the lines as the]ν is, but is nevertheless rather further out than would be expected, even in a line of more than the average length; and since there is no ε in the text hereabouts with which it can be readily identified, this may be another instance of a marginal variant.

22. αυτος: so H. with the older MSS.; αὐτόν RSV.

24. [εκ τ]ων τε λογων: so RSV; ἔκ τε τῶν λεγομένων other MSS., H.

ix. 1–5. These five lines give an alternative version of ll. 9–13, with the remark that it was found 'in certain copies'; for ου(τως) εν τ(ισιν) α[λλ(οις) cf. e. g. **874**. The second version differs considerably from the ordinary text, which coincides with what stands in ll. 9–13; it has, however, left no trace in the mediaeval MSS. In one respect it seems clearly wrong, for Απριης does not harmonize with προστα]ξαι. This may be merely an isolated slip, but the accusative participles certainly produce rather longer supplements than would be expected in ll. 3–4, especially in l. 4, where the lacuna is of the same extent as that at the beginning of the line below. Perhaps, therefore, the writer was consistent and δους and εχων followed, though unless something essential has been omitted this construction could not be justified.

9–13. See the previous note. προσταξ]αι περιτα[μειν is an inversion of the order found in the MSS. Cf. l. 4.

30. ησα[ν: so CPRSV; l. ησαν.

32. μωιμεμφι, which has been corrected from μωνμεμφι, may be merely a misspelling of Μωμεμφι, though it is likely enough that the letters were understood to be divided δημωι Μεμφι, as in RSV. δὴ Μέμφι other MSS.

42. κεετα[ι: so MSS.; κεῖτα[ι H.

44. μεν: so AB, &c., H.; om. RSV.

46. γαρ: γαρ δη MSS.

x. 1. διαραιρ]ηται suits the space better than διη]ρητα[ι (SV).

5. τ[ους: so H., with AB, &c.; om. RSV.

xii. 1–5. The division of these lines, which is calculated on the basis of the following fragment (ll. 8–16) is likely to be approximately correct.

3. τεως]: or perhaps εως], with RSV.

11–12. τη[ι] πα[τρωιηι ταφηι η δε εστ]ι: τῇσι πατρωίῃσι ταφῇσι. αἱ δέ εἰσι MSS. There is not room for τη[σι], still less τη[ισι], and τη[ι] has been followed in the supplement to its logical conclusion. But of course τηι may have been no more than a clerical error, and πατρωιησι κτλ. have succeeded. No safe inference can be drawn from the size of the lacuna at the beginning of l. 12. The plural is used e. g. in iv. 71, v. 63.

14. The papyrus may have had ειστουτι, with RV.

38–9. Line 38 is slightly shorter than the average and the point of division is uncertain, but no arrangement will admit of the addition of και εργασμενη, which is read by most MSS. after κεκοσμημενη. The two words are also omitted by Athenag. *Legat.* 28. καὶ ἐρμασμένη RV, καὶ ἁρμοσμένη S.

xv. 4. οια confirms the correction of Abresch; οἱ MSS. There is no indication how the lines of this fragment were divided.

1093. DEMOSTHENES, *Contra Boeotum.*

Height 29·1 cm. Second century.

These fragments of the Πρὸς Βοιωτὸν περὶ τοῦ ὀνόματος are comprised in the remains of seventeen consecutive columns, covering §§ 7–23 of the speech. They are written in an upright semicursive hand, clear but by no means elegant,

dating from about the middle of the second century. The columns, which are very narrow, vary in length from 27 to 31 lines; a deep margin is left both above and below them. Short lines are filled as usual by a conventional sign, which here has the shape of the figure 7. The text has been revised by a corrector, and to him are probably due one or two accents and in considerable measure the elaborate punctuation, for which stops of three kinds, high, medial, and low, are employed, as e.g. in 844. Their use, however, is not invariably accurate, for a medial point sometimes appears where one in the high position would be expected; there is a clear instance of this, e.g., in xv. 24. A symbol resembling the letter s is placed after the word preceding the entry *μάρτυρες* or *μαρτυρία* (xii. 19, xiv. 11). The text of this papyrus, as of so many others, shows mixed relationship; there is, however, some tendency to agree with S, by common consent the best MS. of Demosthenes. Coincidences with S occur at v. 5–6, viii. 14, ix. 2, x. 6, 20–1, xi. 1, xii. 26, xiv. 13, against which have to be set iv. 7 (=Q), vi. 21–2, viii. 28 (= FQ), xii. 10–11, xiii. 10 (=FQr), xiv. 15, xv. 23 (=r). Of the few peculiar variants (v. 7–8, ix. 6, xii. 17, 21, xiv. 5–6) none are striking; two of these (xii. 17, xiv. 5–6) proceed from the second hand.

Col. i.

. . . .
τωι δηλον ο]ν̣[ν
εσ[ται π]ροτερο[ν
σε [φερ]ουσιν [η
εμ̲[ε] συ με[ν 8
γαρ φ[η]σεις εμ[ε
εγω δε σε· και
δη καλει μετα
τουτο ο αρχων
η προς ον[τ]ι̣[να
αν ηι η δ[ικη
ουχ υπα[κουο
μεν· ου [λητουρ
. . . .

Col. ii.

. . . .
π]λην 9
[ο πατηρ κ]αι δη
[μος ων ο]ντων
[αμφοιν τ]ων

Col. iii.

. . . .
λωι τιν[ι τωι 10
χαλκιω[ι προσ
εσται. κα[ι ουδε
τουτο οπ[οτερου
5 εστιν οι [πολλοι
γνωσο[νται

Col. iv.

[ουκουν ο] μεν
[αυτον εγ]ω δε
[εμαυτον] φησω
[τον ειλ]ηχοτα
5 [ειναι λοι]πον εις 11
[το δικασ]τηριον
[εισιεναι] ουκουν
[εφ εκαστ]ω του
[των δικα]στηρι
10 [ον ημιν] η πολις
[καθιει κα]ι του›
[μεν κοιν]ου και
[ισου του το]ν λα
[χοντα αρ]χειν
15 [αποστερη]σομε
[θα αλλη]λους
[δε πλυνο]υμεν·
[και ο τωι λ]ογωι
[κρατησα]ς αρ
20 [ξει και πο]τερ αν
[βελτιους] ειη
[μεν των υ]παρ [
[χουσων δ]υσκο [

Col. v.

[νος αλλου προς]
[ημας αυτους]
αμφισ[βητω
μεν. τι δ [α]ν 12
5 αρα· δει γα[ρ] α
παντα ημ[α]ς
εξετασαι [ατε
ρος πεισας [τον
ετερον. εα[ν
10 λαχηι παρα[δου
ναι αυτωι τ[ην
αρχην. ουτω [
κληρωται· [
το δυοιν πινα[κι
15 οιν τον ενα [
κληρουσθα[ι]
τί αλλο εστιν·
ειτα εφ ωι θανα
τον ζημιαν
20 ο νομος λεγει.›
τουτ[ο] ημιν›
[α]δεως εξ̣ε [
[σ]ῑ̣ται πραττει[ν

[λιων απαλλατ]
[τομενοι η] και
[νας εχθρα]ς και
[βλασφημ]ιας
[ποιουμε]νοι·
[ας πασ αν]αγκη
[συμβαινει]ν ο
[ταν αρχης] η τι

πανυ γε· ου γαρ [
αν αυτο ποιησ[αι
μεν· οιδα καγω
το γουν κατ εμε·
αλλ ουδ αιτιαν
τοιαυτης ζημι
ας ενιους εχειν

Col. vi.

[καλ]ον εξον
[μη] ειεν· αλλα 13
[ταυτ]α μεν η πο
[λις β]λαπτεται [
[ε]γω δε ἰδιαι τι
[θ]εασασθε ηλι
[κα κ]αι σκοπει
[τ εαν] τι δοκωι
[λεγει]ν. πολυ γαρ
χαλεπωτερα
ταυτα ων ακη
κοατ εστιν. ορα
[τ]ε μεν γαρ
απαντες αυτον
[χρ]ωμενον ε
ως μεν εξηι
Μενεκλει και
τ[οις] περι εκει
ν[ο]ν ανθρωποις·
νυν δε ετεροις
ουδεν εκεινου
βελτιοσι και τα
το[ιαυτ ε]ζηλω

Col. vii.

About 16 lines lost.

[τ]ωι δημ[οσιωι 14
[τ]ι μαλλ[ον ου
τος εγγε[γραμμε
νος ε[σται εμου
οτι ν[η Δια ει
σοντα[ι παντες
π[οτ]ερ[ος ποτε ω

κο[τα και] δεινον
[δοκειν ειν]α[ι
5 lines lost.

Col. viii.

7 lines lost.
[δικη]ν εξου
[λης α]υτωι λαχων
[μηδ]εν εμοι
[φαιη] προς αυτον
[ειναι]. κυριαν δε
[ποι]ησαμενος
[εγγ]ραψαι· τι μαλ
[λο]ν αν ει[η] του
[τ]ον η εμε εγγε
γραφως. τι δ ει
τινας εισφορας
μη θειη· τι δ ει 16
τις αλλ[η] περι του
νομα γιγνοιτο
[η] ληξι[ς δ]ικης·
[η δοξα ολ]ως
[αηδης τις] εισε
[φλεν] κ[αλως εαν 15
[δε ο τ]υ[χον γε
[νοιτ] αν [χρονος
[δι]ελθη. κα[ι] μη
[εκ]τισθηι το ο
[φ]λημα· τ[ι] μαλ
[λο]ν οι τουτου [

Col. ix.

πατρος ουτοιν·
φερε δ[[η]]ει δικην
αστρατειας φευ
γοι. χορευοι δε [ο
ταν στρατευε
σθαι δέηι. και νυν
[ο]τα[[ν]]ε εις Ταμυ
[ν]ας παρηλθον
οι αλ[λο]ι. ενθα
δε τους χοας
αγων [α]πελει
φθη. κ[αι] τοις Διο
νυσι[οις] κατα
[με]ιν[ας εχορευ
[εν] ω[ς απαντες
[εω]ρ[ατε ο]ι ε [
[πι]δημουντες·
[α]πελθ[οντων 17
δε εξ Ευβ[οιας
των στρατι[ω
των λ[ι]ποταξιου
προσεκληθη·
καγω ταξι[αρ
χων της φυ [

[ται των] πολ
[λων πο]τερος
[ποτε ουτ]ος εστιν·
[δυοιν ταυτο]ῦ

λης ηναγκα
ζομην κατα
του ονοματος
του εμαυτου
πατροθεν δε

Col. x.

χε[σθαι την λη
ξιν [και ει μι
σθο[ς εποριση
τοι[ς δικαστηρι
οις [εισηγον
αν δ[ηλον οτι
ταυ[τα δ ει μη
σεσ[ημ]α[σμε
ν[ων η]δη [συν
εβ[η τω]ν εχ[ι
νω[ν κ]αν μαρ
τυρ[ας υ]μιν
παρε[σχ]ομην·
ειεν· ε[ι δ]ε ξε 18
νιας π[ρο]σκλη
[θει]η. π[ολλοι]ς
[δε π]ρο[σκρου]ει·
[και ο]ν [ηνα]γκα
[σ]θῆ τ̣[ροπο]ν
[ο] πα[τηρ π]οιη
[σα]σθ̣[αι αυ]τον·
[ου λελη]θεν. υ
[μεις δε οτ]ε μεν
[τουτον ου]κ ε
ποιε[ιθ' ο π]ατηρ
[τη]ν [μη]τερ α

Col. xi.

γεγονος ουτος
[ο]χληρος ηι›
[π]αλιν υμιν πο
[τε δ]οξει εκεινος
[αλη]θη λεγειν·
[τι δ ει] ψευδο›
[μαρτυρι]ων α
[λωσεσθα]ι προσ
[δοκων ε]φ οις
[ερανιζει τ]ούτοις
[τοις περ]ι αυτον
ερ[ημην εασει]
ε τ[ελεσθηναι]
την δ[ικη]ν [α
ρ[α] γε [μικραν]
ηγεισ[θε βλα]
βην ω [ανδρες]
Αθηναιοι εν
κοινωνιαι τον
παντα βιον›
της τουτου δο
ξης και των ερ
γων ειναι. ο 19
τι τοινυν ου[δ] α
διεξεληλυ[θα]
υμιν ματην

λ[ηθ]η λεγειν
η[γεισθ]ε αυτου·
[επειδα]ν δ ουτως
φοβουμαι. θε
ωρησατε· ο[υ]
τος γαρ ηδη ›

Col. xii.

και γραφας
τινας ω ανδρες
Αθηναιοι πε
φευγεν εφ αις
ουδεν αιτιος
[ω]ν εγω συν
διαβαλλομαι.
και της αρχης
ημφεσβητει
την υμεις με
επεχειροτονη
σατε· και πολλα
και δυσχερη
δια το ονομα
συμβεβηκεν
ημιν. ων ινα ει
δητε εκαστων) εκαστον
μαρτυρας υμιν
παρεξομαι ↄ
μαρτυρες
ορατε ανδρες
Αθηναιοι τα
συμβαινοντα.
[κ]αι την αηδι
αν την εκ του
πραγματος·
ει τοινυν μηδεν

Col. xiii.

αηδες ην εκ
τουτων μηδε
ολως αδυνα
τον ταυτον ε
χειν ονομα
ημιν συνεβαι
νεν. ου δηπου
τουτον μεν
δικαιον το με
ρος των χρη
ματων εχε[ι]ν
κατα την ποι
ησιν ην ο πα
τηρ αυτον αναγ
κασθεις εποι
ησατο· εμε δε
αφαιρεθηναι
τουνομα ο
βουλομενος.
και ουδ υφ ε
νος βιασθεις
εθετο· ουκ εγω
γ ηγουμαι. ϊνα
τοινυν ειδη
τε [ο]τι ου μονον
εις τους φρα
τορας ουτως
ως μεμαρ
τυρη[τ]αι ›

Col. xiv.

ο πατηρ την
εγγραφην >
ε[πο]ιησατο. αλ [
λα [κ]αι την δε
β′
κα[τη]ν εμοι
α′
πο[ιων] τουνο
μα [του]το ε
[θετο λα]βε μοι
[και ταυτη]ν >
τη[ν μα]ρτυρι
αν ↄ
μαρτυ͞ρ
ακουετε ανδρες
Αθηναιοι οτι
εγω μεν ην ε
π[ι] τουνομα
[τος] τουτου παν
τα τον χρονον·
τουτονι δε
Βοιωτον εις
τους φρατορας
ηνικα ηναγ
κασθη ενε
[γ]ραψεν ο πα
[τ]ηρ. ηδεως
[τ]οινυν εροιμην
αν αυτον εν
[[ν]]αντιον υμων·

Col. xv.

9 or 10 lines lost.
δε παλ[ιν και
μην ει γε ειας
αυτον. ενεγραψεν
αν σε εις τους δη
μοτας οπερ εις
τους φρατορας·
ουκουν δεινον
ω γη και θεοι·
φασκειν μεν
εκεινον αυτου
πατερα ειναι·
τολμαν δε α
κυρα ποιειν α
εκεινος επρα
ξεν. ετολμα
τοινυν προς τωι
διαιτητηι πρα
γμα αναιδεστα
τον λεγειν. ως

Col. xvi.

About 12 lines lost.

μ[ων αγνοειν 22
οιομ[αι οτι ου
τ αν εποιησε
δεκατην ουδεις
παιδιου μη
νομιζω[ν αν
τ[ου

8 or 9 lines lost.

η[λθε

Col. xvii.

About 14 lines lost.

ου [τοινυν εκ του 23
των ε[στ ιδειν
μον[ον
. . . .

Unplaced Fragments.

Fr. 1.

. .
σ̣κ̣[
. .

Fr. 2.

. . .
]. ασσ̣[
. . .

Fr. 3.

. .
]ο̣π̣[
. .

Fr. 4.

. .
]. [
]ειδ̣[
. .

Fr. 5.

Col. i.

. .
]α̣ρ
]α

Col. ii.

. .
[
τ̣[
. .

Fr. 6.

. .
]ε̣. [
]ε̣ε̣[
. .

Fr. 7.

. . .
]. α̣[
]ε̣ισπ̣[
. . .

Fr. 8.

. .
]. . [
]τ̣η̣[
]. [
. .

i. 2. *π]οτερο[ν*: l. *ποτερον*.
10. *η δ[ικη*: so MSS. (*δίκη* S); om. B(lass).

iv. 7. *ημας* was clearly omitted before *εισιεναι*, as in Q; *ἡμᾶς* B. with S, *ἡμῖν* F.

v. 5–6. *απαντα ημ[α]ς*: so S; *ἡμᾶς ἅπαντα* FQ. B. brackets *ἡμᾶς*.
7–8. *[ατε]ρος*: *ἄτερος ἡμῶν* MSS.
11. *αυτωι*: this word is bracketed by B. on account of the hiatus.

vi. 6. *ἡλίκα* was originally omitted in S.
16. *ζ* of *εζηι* has been partially rewritten, probably by the second hand.
21–2. *ουδεν εκεινου βελτιοσι*: so vulgo; *ἐκείνου βελτίοσιν οὐδέν* B. with S.

viii. 14. [εγγ]ραψαι: so S; ἐγγεγράφθαι FQ. The supposed high stop may be part of the cross-bar of the following τ.

27. A short horizontal mark over the ν of εστιν has no evident meaning. It cannot satisfactorily be explained as intended to represent the ν and then replaced by that letter.

28. Μαντιθεοιν was apparently omitted after δυοιν, as in the text of FQ.

ix. 2. φερε δ ει, as emended by the corrector, is the original reading of S (δὲ εἰ); φέρ' εἰ δέ others, B.

6. και νυν: καὶ γὰρ νῦν MSS. (καὶ νῦν γάρ r).

7. The α of οταν should have been struck out as well as the ν.

17. The letters μου and part of the ν are on a small fragment which is placed here with some doubt; it does not join up exactly on either side, and its colour is rather lighter than would be expected.

x. 6. δ[ηλον: so Sr, B.; με δῆλον others.

20–1. [ο] πα[τηρ π]οιη[σα]σθ[αι αυ]τον: so S and vulg.; ποιησάσθαι αὐτὸν ὁ πατήρ FQ, ποιήσασθαι ὁ πατὴρ αὐτόν B.

25–8. ποιε and ν in ll. 25–6 and the initial letters of ll. 27–8 are on detached fragments, the position of which is hardly certain; that of the second fragment is more particularly doubtful owing to its colour.

xi. 1. γεγονος was a slip due perhaps to the influence of the next two words. οὗτος is omitted by FQ.

10. τ]ουτοις [τοις: so the MSS. Harpocration seems to have read τούτους τούς.

20. παντα: so Q; ἅπαντα other MSS.

xii. 3. ν of πεφευγεν has been converted from μ, by which hand is uncertain.

9. ημφεσβητει: so B. with S; ἠμφισβήτει others.

10–11. με επεχειροτονησατε: so most MSS. (ἐμέ); ἐπεχειροτονήσατε S first hand, ἐμὲ ἐχειροτονήσατε S corr. Q and B.

17. The marginal variant εκαστον is apparently new, but S records ἕκαστα; the symbol prefixed is like that sometimes used in supplying an omission, e.g. **844**. 114.

21. ανδρες: ὦ ἄνδρες MSS.; cf. xiv. 13.

26. The papyrus agrees with Sr in omitting θεωρειτε after πραγματος.

xiii. 10. των: so FQ text r; τῶν ἐμῶν S and as v. l. FQ, B.

26. φρατορας is also the spelling of S; φράτερας B. Cf. xiv. 21, xv. 15.

xiv. 5–6. εμοι πο[ιων], as originally written, is the usual order. For the use of the figures α and β to effect a transposition cf. e. g. **16**. i. 26, **1018**. 38.

13. ανδρες: so S, B.; ὦ ἄνδρες others.

15. ην: so vulg.; εἰμί B. with S.

19. τουτονι: so MSS.; τοῦτον B.

xv. 23. επραξεν: so r; ἔπραξε ζῶν others, B.

Fr. 1. The first letter is possibly ε, but the fragment does not suit vii. 28.

Fr. 2. This fragment cannot well be assigned to ix. 14.

Fr. 4 may come from x. 29, but does not directly join.

Fr. 5. This fragment might be supposed to be part of § 14 πολλα γ]αρ [εστ ανθρωπιν]α, but this cannot be reconciled with the τ (or π) of the next column, which would belong to about the twentieth line from the end, and there is no initial τ or π within two lines of the twentieth from the end of Col. viii.

Fr. 6. Apparently not vi. 8–9.

Fr. 8 does not appear to suit either x. 26 or xiv. 5. It is hardly certain that the fragment belongs to this MS., or even which way up it should be read.

1094. DEMOSTHENES, *De Falsa Legatione.*

17 × 6 cm. Fifth century.

A fragment from the upper part of a vellum leaf, containing on the verso portions of §§ 274–5, on the recto portions of §§ 279–80, of the *De Falsa Legatione*. It is clear from the extensive lacuna between ll. 23 and 24 that the leaf included more than one column; and we have the alternatives of supposing that there were two columns, implying a tall and narrow page of about 35 (at least) × 20 cm., or three columns, which would give a squarer page measuring some 28 cm. across and, if the lower margin was as deep as the upper one, of approximately the same height. The former is perhaps the likelier shape, but in any case this was a large and handsome codex. The script is a sloping uncial of medium size, carefully finished and with rather strongly marked contrasts of light and heavy strokes; it may date from the fifth century. Stops in two positions occur, inserted apparently by the original hand. There is a well-defined vertical ruling down the margin of the recto, but traces of horizontal rulings are only to be distinguished in places.

No particular affinities are traceable in the text, which is inferior in quality to that of **1093**. A conjecture of Dobree is supported in l. 38.

Verso.

καιτοι καλλιω τα[υτης ειρη 274
νην ουτε προτερ[ον ουθ υ
στερον ουδεις αν [ειπειν εχοι
πεποιημενην τ[ην πολιν
5 αλλ ου τουτ εσκο[πουν τουτου
υ
μεν γαρ ηγοντο [την αυτων
L

αρετην και την [της πολεως
δοξαν αιτιαν ε[ιναι του δε
προικα η μη το[ν του πρεσβευ
του τροπον το[υτον ουν
δικαιον ηξιουν [παρεχεσθαι
και αδωροδοκ[ητον τον προ
σοντα τοις κοι[νοις εκεινοι 275
μεν τοινυν ο[υτως εχθρον
ηγουντο το δ[ωροδοκειν
και αλυσιτελ[ες τη πολει
ωστε μητ επ[ι πραξεως μη
δεμιας μητ ε[π ανδρος εαν
γιγνεσθαι ὑμ[εις δε ὦθ την
αυτην ειρην[ην εορακοτες
τα μεν των σ[υμμαχων των
ημετερων τ[ειχη καθηρη
κυϊαν τ[ας

. . . . .

Recto.

το]υ δωρα ειληφεναι 279
[ει μεν ηρ]νουντο εξελεγ
[χειν λοι]πον αν ην· επειδη
[δ ομολο]γουσιν απαγειν δη
[που προσ]ηκει· τι ουν ὦθ του 280
[των ουτ]ως εχοντων ὑμεις
[εκεινων] των ανδρων ον
[τες οι δε κ]αι τινες αυτων
[ετι ζωντ]ες ὑπομενειτε
[τον μεν ε]υεργετην του δη
[μου και το]ν εκ Πειραιως Επι
[κρατην εκ]πεσειν και κολα
[σθηναι και] παλιν πρωην›

[*Θρασυβουλ*]*ον τον Θρασυβου*
[*λου του δη*]*μοτικου του α*
[*πο Φυλης κ*]*αταγαγοντος*
[*τον δημον κ*]*αι τινας αλλους*
[*ταλαντα δε*]*κα ωφληκεναι*
[*και τον αφ*] *Αρμοδιου και τω̃*
[*τα μεγισθ υ*]*μας αγαθα ειργα*
[*σμενων ους*] *νομωι δια τας*
[*ευεργεσιας α*]*ς ὑπηρξαν εις*
[*υμας εν απασι*] *τοις ἱεροις και*
[*επι ταις θυσιαις σπο*]*νδων και*
. . . . . .

9–10. *το*[*ν του πρεσβευ*]*του τροπον*: *τὸν τρόπον τοῦ πρεσβευτοῦ* MSS.

12. *προ*]*σοντα*: *προσιόντα* MSS.

19. For the abbreviation of *ω ανδρες Αθηναιοι* cf. l. 28 and e. g. P. Rylands 58. 92. A stop probably followed *γιγνεσθαι*, but it cannot be distinguished.

22. *ημετερων*: so ks; *ὑμετέρων* others.

25. *εξελεγ*[*χειν*: so MSS. except S, which has *ἐλέγχειν*, and this is adopted by Butcher.

26. *λοι*]*πον*: so SYO; there is not room for *το λοι*]*πον*, which is found in other MSS.

27. *ομολο*]*γουσιν*: so L and vulg. *ὡμολόγουν* SQ, Blass, Butcher.

28. *προσ*]*ηκει*: so k; *προσῆκεν* other MSS. The present tense is consistent with *ομολο*]*γουσιν* in l. 27.

30. *εκεινων* apparently stood in the text, not Dobree's commonly accepted emendation *ἐξ ἐκεινων*.

37. *Θρασυβουλ*]*ον*: there is clearly no room for *Θρασυβουλον εκεινον* which is read by edd. with most MSS. *Θρασ. . . . τόν* is omitted by the first hands in SY; L has *ἐκεῖνον τὸν Θρασύβουλον* instead of *Θρασ. ἐκεῖνον τὸν Θρασυβούλου*.

38. *του*: so Dindorf with Dobree; *καὶ τοῦ* MSS., Blass, Butcher.

40. *κ*]*αι τινας αλλους*: om. MSS. The words perhaps came in from a marginal note.

42. *Αρμοδιου*: so S^1L text A; *Ἀρμ. καὶ Ἀριστογείτονος* others.

43. *υ*]*μας αγαθα*: cf. Libanius iv. 737. 27 *τὰ μέγ. ἡμᾶς ἀγ. εἰργ.* *ἀγάθ' ὑμᾶς* most MSS. (*ἡμᾶς* S, &c.), om. *ὑμᾶς* A; [*ὑμᾶς*] Blass.

46. *και*: om. MSS.

1095. [ISOCRATES,] *Ad Demonicum.*

25·6 × 8·5 cm. Fourth century.

This is a leaf from a papyrus book, complete at the top and bottom but broken at the side, so that about half the letters in each line are lost. It is inscribed in a clear semicursive hand of medium size, and probably of the fourth

century. Stops in three positions occur, apparently added by the original scribe, to whom a rough breathing in l. 47 also seems to be due; but a few accents are differentiated by a rather darker coloured ink than that of the text, which is of a brownish shade.

Isocrates papyri have not as a rule been distinguished for good qualities (cf. e. g. **844**), and in particular their chief representative for the *Ad Demonicum*, P. Berlin 8935, which is attributed to the second century, displays an extraordinary divergence of tradition. **1095** follows the normal type of text and is on the whole a creditable witness. As might be anticipated, there are occasional coincidences with the *deteriores* (ll. 3–4, 17), but agreements with the superior group of MSS., of which the chief is the Codex Urbinas (Γ), predominate. In the collation appended below, which is based on E. Drerup's edition, I do not include unsupported readings of the eccentric Berlin papyrus. Another papyrus at Strassburg is available for comparison only in § 45.

Recto.

σιν ἁ[σ]κε[ι] μ[ε]γι[σ]τον [γαρ εν ελαχιστωι 40
νους αγαθος εν ανθρ[ωπου σωματι πει
ρω το μ[ε]ν σωμα ειν[αι φιλοπονος την
δε ψυχην φιλο[σ]οφο[ς ινα τωι μεν επιτε
[λ]ειν δυ[ν]ηι τα δοξαντ[α τηι δε προορα]ν επι
στηι τα συμφερ[οντ]α [παν ο τι αν μελλης 41
ε[ι]ρειν. προτερον επι σκοπει τηι γνωμηι
[πολ]λοις γαρ η γ[λ]ωττα [προτρεχει της δια
[νοι]ας· νομιζ[ε] μηδ[εν ειναι των αν
[θρω]πίνων βεβαιο[ν ουτω γαρ ουτ ευτυχων
[εσει] περιχαρης ουδε δ[υστυχων περιλυπος
[δυο π]οιοῦ καιρ[ο]υς του [λεγειν η περι ων οι 42
[σθα σ]αφως η περι ων [αναγκαιον ειπειν
[εν] το[υτ]οις γαρ μ[ο]νοις [ο λογος της σιγης
[κρ]ειτ[τ]ων· εν δε τοις α[λλοις αμεινον σι
[γα]ν η λεγειν· χαιρε μ[εν επι τοις συμβαι
[νουσι] των αγαθων χ[αι λυπου μετριως ε
[πι το]ις γινομενοις [των κακων γινου
δε [τοις] αλλοις μηδ ε[ν ετεροις ων καταδη

λος· ατοπον γαρ την [μεν ουσιαν εν ταις
οικιαις απο[κ]ρυπτειν [την δε διανοιαν
φαν[ε]ραν εχοντα π[εριπατειν μαλλον 43
ευλαβου ψογον η κι[ν]δυνον δει γαρ ειναι
φοβεραν τοις μεν [φαυλοις την του βιου
τελευτην· τοις δε σ[πουδαιοις την εν τωι
ζην αδ[ο]ξιαν· μα[λιστα μεν πειρω ζην
κατα τη[ν] ασφα[λ]ε[αν εαν δε ποτε σοι συμβηι
κινδυνευειν ζη[τει την εκ του πολεμου
σωτηριαν μετα κα[λης δοξης αλλα μη με
τ' αισχρὰς φημης· τ[ο] μ[εν γαρ τελευτησαι
παντων η πεπρωμε[νη κατεκρινε το δε
καλως αποθανειν ι[διον τοις σπουδαιοις
απενειμε· και μη θα[υμασηις ει πολλα των 44
/ειρημενων ου πρεπε[ι σοι προς την νυν

Verso.

[παρουσαν ηλικιαν ου]δε γαρ εμε τουτο δι[ε]
[λαθεν αλλα προειλομ]ην δια της αυτης πρα
[γματειας αμα του τε π]αροντος βιο[υ σ]υμβου
[λιαν εξενεγκειν και τ]ου μ[ελ]λοντος χρονου
[παραγγελμα καταλιπ]ειν[·] την μεν γαρ τ[ου
[των χρειαν ραδιως] ειδήσεις· το[ν] δε μ[ε
[τ ευνοιας συμβουλευ]οντα χαλεπως ευ[ρη
[σεις οπως ουν μη] παρ ετέρου τα λοιπ[α
[ζητηις αλλ εντευθεν] ωσπερ εκ ταμε[ι]ου
[προφερηις ωιηθην δ]ειν μηδεν πα[ρα
[λιπειν ων εχω σο]ι συμβουλευειν [πολ 45
[λην δ αν τοις θεοις] χαριν σχοιην ε[ι μη
[διαμαρτοιμι της δ]οξης ἣς εχων π[ερι
[σου τυγχανω τω]ν μεν γαρ αλλων το[υς
[πλειστους ευρησομ]εν ωσπερ τω[ν] σιτ[ιων
[τοις ηδιστοις μαλλο]ν η τοις υγιεινοτα[τοις
[χαιροντας ουτω κα]ι των φιλων τ[οις συν

[εξαμαρτανουσι πλ]ησιαζοντας· α[λλ ου
[τοις νουθετουσι σε δ]ε νομιζω του[ναντι
[ον τουτων εγνωκε]ναι τεκμηριωι χρ[ω
[μενος τηι περι την] αλλην παιδειαν φι
[λοπονιαι τον γαρ αυτ]ωι τα βελτιστα πρατ [
[τειν επιταττοντα τ]ουτον εικος και τω[ν
[αλλων τους επι την] αρετην παρακαλου[ν
[τας αποδεχεσθαι μα]λιστα δ αν παροξυν [46
[θειης ορεχθηναι τω]ν καλων εργων
[ει καταμαθοις οτι και τ]ας ηδονας εκ του
[των μαλιστα γνησιω]ς εχομεν· εν μεν
[γαρ τωι ραθυμειν και] τας πλησμονας α
[γαπαν ευθυς αι λυπαι] ταις ηδοναις παρα
[πεπηγασι το δε περι] την αρετην φιλοπο
[νειν και σωφρον]ως τον εαυτου βιον οι
[κονομειν αει τας] τερψεις ειλικρινεῖς

3–4. *το μ[ε]ν σωμα*: so ΛΠΣΥ P. Berl.; *τῷ μὲν σώματι* Γ. Drerup, with Blass, writes *τῷ σώματι μέν*.

την] *δε ψυχην*: so ΠΣΥ; *τῇ δὲ ψυχῇ* Γ. *φιλοπ. . . . ψυχην* om. P. Berl.

5. *επι]στηι*: *ἐπιστήσῃ* ΣΥ.

7. [*ε*]*οειν*: so probably the papyrus, not [*λε*]*γειν* with ΛΠ P. Berl.

9–11. The sentence *νομιζ*[*ε*] . . . *περιλυπος* stands in this position in all MSS. and is retained there by Drerup. H. Wolf transposed it and ll. 12–16 *δυο . . . λεγειν*, an arrangement adopted by subsequent editors.

11. *ουδε*: l. *ουτε*.

12. *π*]*οιου καιρ*[*ο*]*υς*: *καιροὺς ποιοῦ* Υ Stobaeus.

17. *κ*[*αι λυπου*: so Λ; *λυποῦ δέ* Γ, &c. The remains of the *κ* are slight, but they are inconsistent with λ.

30. The grave accent on *αισχρας* should have been a circumflex.

31. *παντων*: *πάντοτε* Σ, *πάντως* Υ Stobaeus.

32. To add *η φυσις* (ΠΣΥ Stobaeus) after *σπουδαιοις* would clearly overload the line, and these two words were no doubt omitted as in Γ P. Berl. They are retained by Blass and other editors, but not by Drerup.

33. The angular paragraphus below this line marks a new section.

40–1. *μ*[*ετ ευνοιας συμβουλευ*]*οντα*: *σοι συμβ. μετ' εὐν.* ΛΠ, *συμβουλευσοντα μετ ευν.* P. Berl.

42. *παρ ετερου τα λοιπ*[*α*: so Γ; *τὰ λοιπὰ μὴ παρ' ἑτ.* ΛΠ and P. Berl. (*ετερων*).

44–5. It is possible that *αν* preceded *εχω* as in ΛΠΣΥ; the syllable *λι* may have stood in l. 44.

47. *ης*: *ην* ΛΠ.

55. *παιδειαν*: so Γ P. Berl., P. Arg.; *σου παιδείαν* ΛΠΣΥ.

57. *τω*[*ν αλλων*: *τους αλλους* P. Arg.

61. εκ: τὰς ἐκ Λ. The supplement at the beginning of this line is rather longer than would be expected, but, as it includes four iotas and two omicrons, may be passed.
66. εαυτου: the scribe first wrote εαυτων. ἑαυτοῦ ΑΠ Stobaeus, αὑτοῦ Γ.

1096. ISOCRATES, *Panegyricus* AND *De Pace*.

10 × 7·3 cm. Fourth century.

A practically complete though much wrinkled and discoloured leaf of thin vellum, containing the conclusion of the *Panegyricus* and the beginning of the *De Pace*, separated by the titles of the two orations. The measurements of the leaf are similar to those of **1080**; it bears no decipherable number, but this must have been a rather bulky little volume, consisting of at least 150 such leaves. The handwriting is a well-formed upright uncial, of medium size, belonging to the so-called biblical type and attributable to the fourth century; some accompanying cursive documents ranged in date from the third century to the fifth. Corrections have been made in blacker ink by a second hand, which has also added stops in three positions, occasional breathings, &c. Textually there is little to remark beyond the usual absence of well-defined affinities to mediaeval MSS.: an agreement with Γ in l. 14 is immediately followed in l. 19 by a 'vulgate' (Λ) reading. No comparison is possible with the British Museum papyrus of the *De Pace*, since the commencement of that copy is lost. My collation depends on the edition of Blass.

Verso.

και τοις αλλοις μεγαλω̄
αγαθων αιτιοι δοξ̣[ο]υ
σιν ειναι >>>——
- - - - - - - - -
>>>>>— ‹πανηγυρικος›
- - - - - - - - -
‹περι της ειρηνης›
- - - - - - - - -
απαντες μεν ειωθασιν οι
παριοντες ενθαδε ταυτα
μεγιστα φασκειν ειναι
και μαλιστα σπουδης αξι
α τηι πολει περι ων αν αυ

τοι μελλωσιν [σ]υμβουλευ
ειν· ου μην [α]λλ ει και περι
αλλων τινων πραγματω̄
ηρμοσεν τοιαυτα προει
πειν. δοκει μοι πρεπειν
και περι των νυν παρον

Recto.

των εντευθεν [π]οιησασθαι
τ[η]ν [αρ]χην· ἠκομεν γαρ 2
εκκλησιασοντες περι τε
[π]ολεμου και ειρ[η]νης ἃ
μεγιστην εχει δυναμιν
τωι
εν τωι βιωι των ανθρω
πων. και περι ων αναγκη
τους ορθως βουλευομενους.
αμεινον των αλλων πρατ
τειν· το μεν ουν μεγεθος
υπερ ων συνεληλυθαμε̄
τηλικουτον εστιν· ορω 3
δ'[[ε]] υμας [ου]κ [ε]ξ̣ ι̣σ̣ο̣υ̣ των
λεγοντων [τ]ην ακροασῑ
ποιουμενους. αλλα τοις
μεν προσεχοντας τον
νουν. των δε ουδε [[τη[ν]]

5. περι της ειρηνης: περὶ εἰρήνης Γ, περὶ τῆς εἰρήνης ἢ συμμαχικός vulg.
11. [σ]υμβουλευειν: συμβουλευσειν MSS.
14. ηρμοσεν: so Γ (-ε); ἥρμοζε vulg.
16. νυν: νυνι vulg.
19. περι τε: so Dionys. Hal. *Isocr.* 16 and vulg.; om. τε Γ.
22. The corrector's reading is that of the MSS.
24. βουλευομενους: so MSS.; βουλευσαμένους Dionys.
33. την was perhaps repeated by an inadvertence on the next page and therefore deleted here. A thick ink-mark between δε and ουδε may have come through from the other side.

1097. CICERO, *De Imp. Cn. Pompei* AND *In Verrem* II. i.

15·4 × 8·4 cm. Fifth century. Plate VI (recto).

Two fragments from Egypt of the *Pro Plancio*, on vellum, were published last year by S. de Ricci (*Mélanges Chatelain*, pp. 442–7), to be followed a few months ago by a papyrus of the Second Oration against Catilina (P. Rylands 61), and still more recently by another of *In Verrem* II. i (ed. F. Ramorino in *Papiri d. Soc. Ital.*). A fourth Ciceronian fragment now makes its appearance. It is a portion of a leaf from a papyrus book, containing the conclusion of the speech *De Imperio Cn. Pompei* and the commencement of the *Actio Secunda* against Verres. The script is a small and upright half-uncial, with some tendency to a more cursive style, especially towards the ends of lines; the linked form of *t* with the cross-bar at an angle and continued to form the base of the next letter is occasionally employed, e. g. in l. 22 *auctoritate*. Greek documents of the fifth century were found in the company of this papyrus and to that century it is itself suitably referred. With the commencement of the Verrine oration the hand becomes rather heavier, and very likely the new speech was begun on another day or with a different pen. The ink throughout is of the brown colour common at the period. The lines are long, and the leaf when complete must have measured some 18 cm. across, the column of writing having a width of about 13·5 cm. With an allowance of 5 cm. for the margin at the top and bottom, the height of the leaf may be estimated at some 29 cm., the proportions being thus very much the same as those of **1011**. A great deal can be got into a page of this size, with small writing and closely packed lines; and a further economy of space was attained by the abbreviation or contraction of certain common words. For punctuation a single high point was used, accompanied by a short interval before the next letter, e. g. l. 62.

In the text of this papyrus the chief point of interest is its relation to the Harleianus (H). Noteworthy agreements with that manuscript occur in ll. 12, 28, and 31, in the two latter passages against all other authorities. On the other hand **1097** and H are opposed in ll. 18, 21, 41, and 44. The affinity between the two, therefore, seems to be weaker than that between H and the Turin palimpsest. Readings peculiar to the papyrus are limited to two slight variations in the order of words (ll. 25–6, 42–3), an apparently erroneous addition in l. 29, a fairly evident interpolation in l. 58, and the insertion of *viri*, which is of very questionable value, in l. 13. The collation given below is based on the Oxford editions of Clark and Peterson, supplemented occasionally by

that of Baiter-Halm. Orthographical details such as *adque*, *optume*, *inprobari* are not noticed.

Recto (§§ 60–65). Plate VI.

adq› Hispa[niense ab uno imperatore ēē confecta duasq› urbes potentissimas quae huic imperio maxime

min[i]ta[b]a[ntur Carthaginem adq› Numantiam ab eodem Scipione ēē deletas n̄ commemorabo

nuper ita [vobis patribusq› vestris ēē visum ut in uno C. Mario spes imperi poneretur ut idem cum Iugurtha idem

cum Cimb[ris idem cum Teutonis bellum administraret in ipso Cn. Pompeio in quo novi constitui nihil volt Q.

Catulus qua[m] n̤[ulta sint nova summa Q. Catuli voluntate constituta recordamini quid tam novum

quam adul[escentulum privatum exercitum difficili r̄ p̄ tempore conficere confecit huic praeēē prae

fuit rem optume d̤u[ctu suo gerere gessit quid tam praeter consuetudinem quam homini peradu

lescenti cuius aet[as a senatorio gradu longe abesset imperium adq› exercitum dari Siciliam permitti

adq› Africam bellu[mq› in ea provincia administrandum fuit in his provinciis singulari innocentia

gravitate virtute [bellum in Africa maximum confecit victorem exercitum deportavit quid

vero ta[m] inaudit[um quam eq R› triumphare at eam quoq› rem populus R› n̄ modo vidit sed omnium etiam

studio vis[e]ndam et co[ncelebrandam putavit quid tam inusitatum quam ut cum duo consules cla

rissimi viri fortissim[iq› essent eq R› ad bellum maximum formidolosissimumq› pro consule mitte

retur missus est quo q[uidem tempore cum esset n̄ nemo in senatu qui diceret n̄ oportere

mitti hominem pr[i]v[atum pro consule L. Philippus dixisse dicitur n̄ se illum sua sententia pro consule sed

pro cons› mittere tant[a in eo r̄ p̄ bene gerendae spes constituebatur ut duorum consulum munus unius

adulescentis virtuti [committeretur quid tam singulare quam ut ex senatus consulto legib› solutus consul ante

f i̯eret quam ullum al̯ium magistratum per leges capere licuisset quid tam incredibile quam ut iterum

eq R› ex senatus consulto t̯riumpharet quae in omnib› hominib› nova post hominum memoriam con

stituta sunt ea tam multa ñ sunt quam haec quae in hoc uno homine vidimus adq› haec tot exempla

nova p̯rofecta sunt in eundem

tanta ac tam hominem a Q. Ca̯tuli adq› a ceterorum eiusdem dignitatis amplissimorum hominum

auctoritate qua re videa̯nt ne sit periniquum et ñ ferendum illorum auctoritatem de Cn.

Pompei dignitate a vobis c̯onprobatum semper ēē vestrum ab illis de eodem homine iudicium populiq› R›

auctoritatem inprobari p̯raesertim cum iam suo iure populus R› in hoc homine suam auctoritatem vel

contra omnes qui dissenti̯unt possit defendere propterea quod isdem istis reclamantib› vos illum

unum ex omnib deligisti̯s quem bello praedonum praeponeretis hoc si vos temere fecistis et r̄ p̄

parum consuluistis recte ⁅isti studia vestra suis consiliis regere conantur sin autem vos plus tum in r̄ p̄

vidistis vos istis re p̯ugnan̯tib› per vosmet ipsos dignitatem huic imperio salutem orbi terrarum attulistis

qua̯r̯e aliquando i sti̯ princ ipes et sibi et ceteris populi R› universi auctoritati parendum ēē fateantur

adq› in hoc bello Asiatic̯o⁆ et re̯gio Quirites ñ solum militaris illa virtus quae est in Cn. Pompeio singularis

sed aliae quoq› animi virt̯utes magnae et multae requiruntur difficile est in Asia Cilicia Syria

regnisq› interiorum nat̯ionum ita versari nostrum imperatorem ut nihil aliud nisi de hoste ac de

laude cogitet deinde etiam ⁅si qui sunt pudore ac temperantia moderatiores tamen eos ēē tales propter mul

titudinem cupidorum h̯ominum nemo arbitratur difficile est dictu Quirites quanto in odio simus apud

exte̯r̯as ⁅nationes

. . . . . .

Verso (§§ 70, 71, *In Verrem* II. i. 1–4).

] eor[u]m qui ad
[rem publicam adeunt maxime perspiciunt me hoc neq› rogatu facere cuiusquam neq› quo Cn.] P[o]m[p]ei gratiam
[mihi per hanc causam conciliari putem neq› quo mihi ex cuiusquam amplitudine au]t praesidia
[periculis aut adiumenta honorib› quaeram propterea quod pericula facile ut h[o]minem praestare
[oportet innocentia tecti repellemus honorem autem neq› ab uno neq› ex hoc loco s]ed eadem illa nostra
[laboriosissima ratione vitae si vestra voluntas feret consequemur quam o]b rem quidquid in hac causa
[mihi susceptum est Quirites id ego omne me r̄ p̄ causa suscepisse confirmo tantumq› abest u]t aliquam mihi gratiam
[bonam quaesisse videar ut multas me etiam simultates partim obscuras par]tim apertas intellegam
[mihi n̄ necessarias vobis n̄ inutiles suscepisse sed ego me hoc honore praeditum] tantis vestris beneficiis
[adfectum statui Quirites vestram voluntatem et r̄ p̄ dignitatem et salutem] provinciarum adq› s[ocio]
[rum meis omnib› commodis et rationib› praeferre oportere]

]<< ›››› <<<[ ]› 1——
}›››››››››››››[›››]›››
]‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹
}›››››››››››››››››››
]
}›››››››››››››››››
]‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹‹
}›››››››››››››››››
]

[neminem vestrum ignorare arbitror iudices hunc per hosce d]ie[s] sermonem volgi adq› h[anc
[opinionem populi R› fuisse C. Verrem altera actione responsurum n̄ e[e] neq› ad iudicium adfuturum [
[quae fama n̄ idcirco solum emanarat quod iste certe statuera]t ac deliberaverat n̄ adēē ver[u]m [
[etiam quod nemo quemquam tam audacem tam amentem t]am inpudentem fore arbitr[abatur

[*qui tam nefariis criminib› tam multis testib› convictus*] *ora iudicum aspicere aut* [*os*

[*suum populo R› ostendere auderet est idem Verres qui fuit semper u*]*t ad audendum proiectus*

[*sic paratus ad audiendum praesto est respondet defendi*]*tur ne hoc* $\overline{qd}$ *sibi reliqui faci*[*t*

[*ut in reb› turpissimis cum manifesto teneatur si reticeat et a*]*bsit tamen inpudentiae suae p*[*udentem*

[*exitum quaesisse videatur patior iud› et n̄ moleste fero*] *me laboris mei vos virtutis v*[*estrae*

[*fructum ēē laturos nam si iste id fecisset quod prius sta*]*tuerat ac deliberaverat ut n̄* [

[*adesset minus aliquanto quam mihi opus esset cognosceretur*] *quid ego in hac accusatione c*[*on*

[*paranda constituendaq› elaborassem vestra vero laus tenu*]*is pl*^{a}*ne atq› obscura iud› esset*

[*neq› hoc a vobis populus R› exspectat neq› eo potest ēē content*]*us si condemnatus sit is q*[*ui*

[*adēē noluerit et si fortes fueritis in eo quem nemo sit au*]*sus defendere· immo vero* [

[*adsit respondeat summis opib› summo studio potentissimoru*]*m hominum defendatur ce*[*rtet*

[*mea diligentia cum illorum omnium cupiditate ves*]*tra integritas cum istius pe*

[*cunia testium constantia cum illius patronorum minis a*.*d*.*q*]› *p*[*oten*]*tia· tum dem*[*um*

[*illa omnia victa videbuntur cum in contentionem certamenq› venerint absens si e*]*ss*[*et*

. . . . . .

6. The abbreviation of *res publica* is nowhere preserved in the papyrus, but it is commended by considerations of space here and elsewhere.

10. *virtute gravitate* T.

12. *et co*[*ncelebrandam*: so HE; om. others.

13. *viri*: om. MSS.

17. The supplement in this line is of unusual length and perhaps *senatus consulto* was abbreviated, though written out in l. 19.

18. *al*[*ium*: om. H.

19. A stroke indicating abbreviation may have disappeared above the *q* of *eques*.

21. *eundem*] *hominem*: so MSS. except H, which has *eodem homine*; this is adopted by Clark. The omitted words were added by the original hand.

a Q. Ca[*tuli* (?): so ET; *atque Catuli* H, *a Q. Catulo* dett.

25–6. *illum*] *unum*: *unum illum* MSS. *deligistis* is also the spelling of T.

28. *istis*: so H: *iis* T, *his* E dett.

29. *qua*[*r*]*e*: om. MSS. The word may have come in from a failure to recognize that *vos . . . attulistis* belonged to the protasis; or perhaps, as Clark suggests, it is a corruption of *Quirites*, the abbreviation of which was frequently misunderstood. We might then suppose that the *Quirites* which H inserts in l. 30 stood earlier in the papyrus.

30. The addition of *Quirites* with H is probable in view of the size of the lacuna, but of course not certain; cf. the preceding note.

31. *animi virt*[*utes*: so H, Clark; *virtutes animi* others.

41. *quidquid*: so MSS. with the exception of H, which has *si quid* (adopted by Clark).

42–3. *gratiam* [*bonam*: *bonam gratiam* MSS. It is improbable that *bonam* was left out entirely, since this would leave the supplement in l. 43 abnormally short. That in l. 42, on the other hand, is rather longer than would be expected, and perhaps *ego* was omitted, as in one of the dett.

44. *vestris* is omitted in H.

47–8. The title of the speech following as well as of the one preceding seems to have been given here; cf. e. g. **1096**. 4–5 and **1011**. 90–1.

52. The apparent shortness of the supplement may be explained by the repetition of the letter *m*.

53. *a* of *aut* is considerably enlarged.

55. It seems clear that *paratus* was not omitted as in D, &c.

58. *ac deliberaverat*, which the MSS. omit, has doubtless come in wrongly from l. 51.

60. Why the *a* of *plane* was written above the line is not clear.

61. The supplement is quite long enough without *enim* after *neque* (so D, &c.) even if *populus* was abbreviated.

64. *istius*: so p Schol. Gronov. and dett.; *illius* others, Peterson. The initial supplement is four or five letters shorter than would be expected.

1098. VERGIL, *Aeneid* ii.

5·2 × 20·8 cm.

Fourth or fifth century. Plate VI (verso).

Examples of Latin MSS. in square capitals are scarce, and this small fragment from the second book of the *Aeneid*, though textually of no value, has a palaeographical interest. The script is not particularly large, but it has the roundness and breadth characteristic of the type. Hands of this kind are attributed to the fourth or fifth century, and there is no reason to put this specimen any later. They may indeed go back to a somewhat earlier period; cf. Wessely, *Stud. Pal.* i. App. The fragment is part of a leaf of thin vellum, which was ruled horizontally and vertically in the usual way with a hard point. When complete the page must have been fairly tall, the column consisting of some twenty-three lines. The text has been revised by a corrector whose blacker ink is

easily distinguishable from the brown of the first hand. He also added occasional marginal notes (l. 42), inserted some stops in the middle position, and touched up others which he already found there. He was not, however, responsible for the marginalia on the recto, which are inscribed in small half-uncials in an ink of the same colour as that of the text and may be attributed to the original writer.

Recto.

. . . . . .

[*aedificant sectaque intexunt abiete co*]*stas*
[*votum pro reditu s*]*imulant· ea fama vagatur·* *per terr*[*as*
[*huc delec*]*ta virum sortiti corpora· furtim* *a·ch*[*eiva*
[*includ*]*unt caeco* [*lateri penit*]*usq· cavernas*
[*ingentis uterumque armato mi*]*lite conplent·*
[*est in conspectu Tenedos noti*]*ssima fama*
[*insula dives opum Priami d*]*um regna maneb*[*ant*
[*nunc tantum sinus et statio*] *male f*[*ida carinis*

. . . . . .

Verso. Plate VI.

. . . . . .

[*s*]*cindi*[*tur incertum studia in contraria volgus*
primus ibi ante omnis m[*agna comitante caterva*
Laocon ardens· summa decurrit a[*b arce*
Laocontis *et procul· o mise*[*ri quae tanta in*]*sania c*[*ives*
credit[[*e*]]*s avect*[*os hostis aut ulla putatis*
dona carere [*dolis Danaum sic notus Ulixes*
aut hoc inclusi l[*igno occultantur Achivi*
[*aut haec*] *in nos*[*tros fabricata est machina muros*

. . . . . .

17. The supposed *t* in the adscript may be *a*, but *aeras* is hardly suitable.
18. Some further letters of the illegible marginal note may have disappeared.
42. It is possible that three or four letters preceded *Laocoontis*, e. g. *haec*. The meaning of the curved mark, which was inserted by the second hand below this line, is not clear.

1099. Greek Paraphrase of Vergil, *Aeneid*.

25·2 × 14·1 cm. Fifth century.

A leaf, broken diagonally on one side, from a Latin-Greek vocabulary to the *Aeneid*. An analogous text is P. Rylands 61, which contains part of Cicero's *In Catilinam II* with a paraphrase in Greek. There, however, the Latin is transcribed continuously, whereas here it is only excerpted. The Latin words and their Greek equivalents are in parallel columns, both written by one copyist in a well-formed uncial hand of medium size and dating perhaps from the fifth century. The vocabulary extended over at least two books, of which the *explicit* and *incipit*, inscribed in capital letters and enclosed in an ornamental border, are preserved near the end of the second page. A work on so large a scale and executed by so practised a hand is evidently not to be credited to a young learner; and it is surprising to find it so full of blunders. Not only are there frequent errors both in the Latin and the Greek, but the Vergilian order is not always maintained. Words from different verses are sometimes ranged in the same line (e. g. ll. 16, 21) and in two places (ll. 1–6, 27 sqq.) there is a considerable dislocation. Some of the mistakes have been eliminated by a less cultivated hand employing a darker ink, but a good many remain, and no attempt has been made to amend the disturbed order. The corrector is responsible for the accentuation, which in order to assist pronunciation has been applied to the Latin as well as the Greek, stressed syllables receiving an acute accent; in one case (l. 6) a mark of long quantity is used instead. These accents were often very lightly written, and were probably inserted in many places where they are no longer really visible. The leaf, which is of stout vellum, was ruled on the recto with a hard point which has left a light brown mark; the horizontal rulings are doubled so as to regulate the size as well as the line of the writing. There is no trace of pagination.

Recto.

	aspiciunt	θεωροῦσιν	664
	auriat	αντλήση	661
	sparsasq·	και εραντισμενας	665
	conlapsam	ολισθησασαν	664
5	*iit*	πορευεται	665
	moriẽmur	αποθάνωμεν	659

	ab alta	προς τα υψηλα	665
	concússam	συντιναγῖσαν	666
	laméntis	κοπετοῖς	667
10	*ululáto*	ολολυγμῶι	
	inmíssis	εισπεμφθέντων	669
	ruạt	πέση	
	C[art]ḥạ[go]	Καρχηδών	670
	[per cu]l[mi]nạ	ανα τας οροφάς	671
15	*[volvuntu]r*	κυλίονται	
	[exanimis u]nguib:	αψυχος ονυξιν	672, 673
	[foedans]	μιαινουσα	673
	[pugnis]	γρόνθοις	
	[fraude	] απατα ενέδραι	675
20	*[petebas*	] ητεις	
	[rogus querar	π]υρκαΐα μ[[α]]μψομαι	676, 677
	[sprevisti	κα]ταφρονησō	678
	[moriens	απ]οθνησκουσα	
	[ad fata	προ]ς τας μοιρας	
25	*[eadem vocasses*	. . . τα]ς αυτας κεκληκις ᾱ	
	[ambas	. . . . αμφ]οτέρος	679
	[evaserat fove	εξανεβεβ]ηκει κ$_{ς}$ ηδη	685, 686
	[*batq·*	ετρεφε]	
	[	. . . . .]τιην	
30	[	]	
	[	]	
	[	]	
	[	. . . . .]ι	
	[	]	
35	[	. . . . .]ν	

. . . . . .

Verso.

	deficit cubitoq·	ατ[ω]νεῖ κ$_{ς}$ ανκωνει	689, 690
	laevávit toro	εκουφισεν στρωμνη	690, 691
	revolúta est	ενεκυλίσθη	691
	quaesívit	εξήτησεν	692
40	*reperta*	ευρεθέντα	
	difficilis	δυσχερής	694
	obitus	απεδ[[ε]]ύσις	
	luctantem	αντιπαλέουσαν	695
	nexaeq·	και δεδεμέναι	
45	*ártus mérita*	μέλη άξια	695, 696
	perlíbit	απόλλυτο	696
	nóndum	ουδωπω	698
	flávum	ξανθόν	
	Prosérpina	Περσεφ[ο]ν[η	
50	*abstulerat*	αφιλα[το	699
	damnáverat	κατέκ[ρινε	
	Órco mille	Χα[ι	699, 701
	adverso	[εν]α[ντιω	701
	dévolat	[	702
55	*Diti huic*	[	
	séquat	[	704
	calor	[	705

expl^{s} [lib. iiii
incip[it lib. v
[

60	*in[terea*	1
	a[quilone (?)	2
	p[olluto (?)	6
	n[otum (?)	
	. [	

. . . . . .

5. *iit*: l. *it*.

7. *ab*: l. *ad*.

10. *ululato*: cf. M *ululat*[[*o*]]*u*.

15. It may perhaps be inferred from κυλιονται that *volvuntur* and not *volvantur* was written. *volvuntur* is the original reading in Pc and was inserted by the second hand in γ.

17. Some other letter was originally written in place of the first α of μιαινούσα.

21. π]υρκαϊα should be oxytone, and possibly the accent, though actually nearer to the ι, was intended for the α. The accent on μελη in l. 45 is similarly somewhat misplaced.

22. Why the imperative κα]ταφρονησον was written is not easy to see.

25. Nothing is wanted before τα]ς and probably a defect in the leaf caused the Greek line to be begun further to the right than usual; cf. l. 26. Several other flaws occur in this leaf. εμε τ]ας would be an unnatural order.

26.]οτερος here can hardly be anything else than the termination of αμφοτερους, for αμφοτερας, the accented ε being a survival of the correct termination. But αμφ]οτερος does not account for the space, and since ο αυτος αμφ]οτερος would more than fill it, this line tends to confirm the hypothesis suggested by l. 25 of a flaw in the vellum at this point.

27–8. The remains of the Greek appear to suit nothing in the Latin nearer than ll. 685–6.

29. If ll. 27–8 are rightly reconstructed, there was very probably a disturbance in the order of the entries, as in ll. 1–6, and ll. 29 sqq. may return to one of the earlier verses.]τιην however is rather intractable unless we go back as far as l. 675 *hoc illud fuit*, which might perhaps be represented by εκεινο τουτι ην. This would be of about the right length, but is not particularly satisfactory.

35. Clearly marked rulings terminate three or four lines below this one, but there are faint traces of further rulings lower down, and the column may have continued some ten lines beyond l. 35.

37. The second *o* of *toro* has been converted from a *u*.

39. *quaesivit*: *v* and *t* were written by the corrector over *t* and *s* (*quaesitis*).

43. l. αντιπαλαίουσαν.

44. l. *nexosq*(*ue*). The Greek shares the error.

46. l. *peribat*.

47. *nondum*: *necdum* Pγ. The first ω of ουδωπω is rather damaged and the misspelling was possibly amended.

55. l. *hunc*.

IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

(*a*) OFFICIAL.

1100. Edict of a Praefect.

15·7 × 11·8 cm. A.D. 206. Plate V.

A circular letter addressed by the praefect Subatianus Aquila to the strategi of the Heptanomia enclosing a copy of an edict which they are directed to post up in conspicuous places for a period of not less than thirty consecutive days. The edict is unfortunately disfigured by extensive lacunae which render it difficult to follow the sense at all closely, and not much more can be said than that the object aimed at was the repression of official extortion, *διασεισμός*. Complaints of this are not rare in the papyri (e.g. **240**. 5, **284**. 5, **285**. 12, P. Amh. 81. 6), and prohibitions of it go back to Ptolemaic times (cf. P. Paris 61, P. Tebt. 5. 138–43, &c.). What particular class or classes of officials the praefect on the present occasion had in view is not apparent.

The text, which is on the verso, is copied in a hand approximating to the literary type, and so, being accurately dated, has a certain palaeographical interest. On the recto is **1110**.

Σουβατιανὸς Ἀκύλας στρατηγοῖς ζ νομῶν [καὶ Ἀρσινοΐτου χαίρειν. διατάγματος προτεθέντος ὑπ' ἐμοῦ ἐν τῇ λαμπροτάτ[ῃ πόλει τῶν Ἀλεξανδρέων ἀντίγραφον

ὑμεῖς φροντίσατε εὐδήλοις γράμμασι ἐπὶ τ[ῶν μητροπόλεων καὶ ἐν τοῖς τῶν νομῶν φανερωτάτοις τόποις προ⟨θ⟩εῖναι μὴ ἔλαττον τριάκοντ[α ἡμερῶν κατὰ μίαν τινὰ περίοδον. ἐρρῶσθαι ὑμᾶς βούλομαι. ἔτους ιε Ἀθὺ[ρ 25 letters

μονων [[ν]] ἐπιμο[. .]ως ὑποκιμένων διασιο[μεν 23 „

τῆ[ν
μανθάνων [[κα[.]]] δι]ὰ τῶν ἔργων ἐπανόρθ[ωσιν 22 „

ὑπομνήσει [κα]λῶς ἔχειν ἐνόμισα [. . .] . [23 „ *ἐ-*

πὶ τοῖς τοιούτοις [ν]ό̣μ̣οις ἀπο[. .]α̣ντες τινὰς ο . [23 letters
τος τῆς τάξεως [. . . παρ]ά̣διγμα κ̣λ̣η̣{σ}θήσετα[ι,] οἱ δὲ̣ [22 „
[. .]νων κ̣α̣τ̣ὰ̣ τ̣ . [. . . . .]ομηδονῃ παρὰ σύστημα̣ [21 „
[. .]ν̣ δὲ̣ α̣θ̣[. . . . .]ντές τινα κατὰ τοιαύτην πρόφ[ασιν 17 „
[. .] . οις ου[. . . . .] . διασειόμενοι καὶ ἐνοχλούμενο[ι 16 „
[. .]τ̣ων τ . . . [.]ν διασιόντων τῶν εἰς ταῦτα ὑπηρη . [17 „
[με]τὰ παρρησίας, κἂν ἐλεγχθῶσι, τῆς προσηκούσης τεύξ[ονται τιμωρίας. εἰ δὲ . .
[. .] . ροιντο τοῖς διασείουσι καὶ περιμένοιεν καὶ αὐτοὶ̣ . [17 letters
[ἐν] τῇ̣ χώρᾳ τῶν ἀδικουμένων ἀλλὰ ἐν τῇ̣ τῶν α̣ . . . . νω[„ „
[. .]νοι τῶν τοιούτων εἰσπράξεως νομισθ[. . . . .] . π̣ρο̣[„ „
[. .]νοις κολλ̣η̣τιῶσι ἀπέχεσθαι τῶν ἐντ̣[28 „
[. .] μὴ προσφθείρεσθαι αὐτὸ̣ εἰ̣ς̣ καταλ̣[„ „
[διά]ταγμα φωραθεῖεν ἐπὶ τουτο[. .]ᾳ . [29 „
[. .]α̣δοθήσονται καὶ οἱ χρώμενοι [„ „
[πρ]οετέθη ἐν Ἀντινόου πόλ(ει) ὑπὸ Αρι[„ „

3. ῦμεις Pap. 4. ν of ελαττον added above the line. 5. αι of ερρωσθαι written over ε. 14. ῦπηρη . [Pap. 17. τη before των added above the line. 19. ι of νοις added above the line. 23. ῦπο Pap.

1. For Subatianus Aquila cf. the note on **1111**. i. 3–5. The extent of the lacunae at the ends of the lines is uncertain, but can hardly be less than I have supposed. The loss in ll. 2–23 has been roughly calculated on the basis of the supplement adopted in l. 1.

2. Ἀλεξανδρέων: Ἀντινοέων might be preferred on account of l. 23, but Alexandria is the natural place of promulgation. If Ἀντινοέων were supplied, χωρὶς Ἀντινοΐτου would presumably have to be added in l. 1; cf. e. g. B. G. U. 484. 9–10.

3. εὐδήλοις γράμμασι: cf. P. Hibeh 29. (*a*) recto 9 γράψας εἰς λεύκωμα μ[ε]γάλοις γράμμασιν ἐκτιθέτ[ω, Dittenberger, *Or. Gr. Inscr.* 665. 11–13 ἔν] τε τῇ μητροπόλει τοῦ νομοῦ καὶ καθ' ἕ[καστον τόπο]ν αὐτὸ προθεῖναι σαφέσι καὶ εὐσήμοις [γράμμασιν,] ἵνα [παν]τὶ [ἔκ]δηλα (ἐ[εὖ]δηλα) γένηται. For the supplement at the end of the line cf., besides that inscription, ibid. 664. 4–5, B. G. U. 1086. ii. 3–4.

4. In B. G. U. 372. ii. 18 the period specified is three months.

5. βούλομαι is the word also used in the analogous circular B. G. U. 646. 7, and in the letter of Subatianus Aquila published by F. Zucker in *Sitzungsb. der K. Preuss. Akad.* 1910, p. 713. Zucker's remark that βούλομαι in place of εὔχομαι is 'ganz gegen die Regel' is somewhat misleading; βούλομαι seems to have been preferred in the praefect's bureau.

10. κλησθήσεται, if rightly read, may be for κληθήσεται; κλῆιειν and κλήζειν are unlikely here.

11. Perhaps μηδέν was meant; the writer was clearly not very accurate.

14. ὑπηρετ cannot be read, but perhaps the second η is a mistake for ε.

19. κολλητιῶσι is a remarkable word; the fourth and fifth letters might be read as αν, which, however, does not improve matters. τ, not γ, is clear. A Grecism of *collatio* is hardly likely at this date.

22. If the verb is [παρ]αδοθήσονται, the first syllable would probably belong to the previous line. The number of letters lost at the beginnings of ll. 11–22 is not precisely fixed.

1101. Edict of a Praefect.

28·7 × 17·7 cm. A.D. 367–70.

Copy of an edict prohibiting recourse to military praepositi on the part of civil litigants. The name of the praefect issuing this decree is given as . . . lmius Statianus, i. e. no doubt Flavius Eutolmius Tatianus (Dittenberger, *Or. Gr. Inscr.* 723), who held office in A.D. 367–70; cf. *Cod. Theod.* xii. 18. 1, Cantarelli, *La Serie dei Prefetti*, ii. p. 34. He begins by stating that the illegal abuse of military jurisdiction was a matter of his own personal knowledge (ll. 2–12). Jurisdiction over civilians belonged to the praefect (ll. 13–15) and their recourse to praepositi was only permissible when justice was required locally against a soldier (ll. 17–21). Nothing else justified neglect of the proper civil courts, and future offences in this regard would be punished by deportation or confiscation, according to the rank of the delinquent (ll. 22–5). The text breaks off in an incomplete sentence ordering the local riparii to report any cases which they might detect; probably only a few words were wanted to conclude the copy of the edict, and if they were added it must have been either along the lost left-hand margin or on a separate sheet of papyrus, for this one is complete at the bottom and on the right-hand side, and there is no indication of a second sheet having been joined on.

The encroachment against which this proclamation is directed of the military authority in judicial matters is illustrated by the frequently recurring imperial constitutions on the subject during this period. In *Cod. Theod.* xii. 1. 128 of A. D. 392 it was ordained *Militaribus viris nihil sit commune cum curiis; nihil sibi licitum sciant, quod suae non subiectum est potestati*; cf. *id.* i. 21. 1 *Numquam omnino negotiis privatorum vel tuitio militis vel executio tribuatur* (A. D. 393), ii. 1. 9 *Si quis neglectis iudicibus ordinariis sine caelesti oraculo causam civilem ad militare iudicium crediderit deferendam, praeter poenas ante promulgatas intellegat se deportationis sortem excepturum* (cf. l. 24 below νῆσον οἰκῆσαι κελεύω), *nihilo minus et advocatum eius decem librarum auri condemnatione feriendum*, *Cod. Just.* i. 46. 2 *Praecipimus, ne quando curiales vel privatae condicionis homines ad militare exhibeantur iudicium* (cf. ll. 24–5 below). Military

arrogance and aggression form one of the main themes of the oration of Libanius *De patrociniis* (cf. §§ 4–5, 23, &c.); and a concrete instance is provided by P. Brit. Mus. 408, where a complaint is brought against a praepositus that he had prevented certain criminals from being brought to justice (about A. D. 346).

Ἀντίγραφον διατάγματος.

[Φλαύιος Εὐτό]λμιος Στατιανὸς ὁ λαμπρότατος ἔπαρχος Ἐγύπτου λέγει·
[οὐ . . . . . .] μὲν . ε . ρεισει καὶ π[αρ' ὀ]λίγων τῶν πρώτων
[πυθόμενο]ς, ἀλλὰ πρὸς διδασκαλίαν τρόπον τινὰ λαμβάνον
[ἐκ τῶν εἰ]ς ἑκάστ[η]ν πόλιν τε καὶ ἐνορίαν γιγνομένων.
[ἔγνων γὰ]ρ ἐξ ἐν[τ]εύξεων ὡς τινες τῶν ἰδιωτῶν τὴν
[τύχην ἄν]ευ πλ . . . . . ιας, εἴτε ὑπὸ κακίας ἢ καὶ ὑπὸ κακο-
[βουλεία]ς τῆς πρ[ο]αιρέσεως βουλόμενοι τοὺς διαδικοῦν-
[τας πάνυ κ]αταπονῖν, προσφεύγουσιν τοῖς κατὰ τόπον πραι-
[ποσίτοις] βιβλία τούτοις ὡς ἐπιδιδόντες καὶ παρασκευάζον-
[τες ἐκπρ]άττεσθαι παρ' αὐτῶν τοὺς τὴν τύχην, ὡς ἔφην,
[ἰδιώτας.] ὅτι δὲ κεκώλυται παρὰ τοῖς νόμοις τοῦτο, δῆλον·
[τῷ γὰρ π]ραιποσίτῳ μὲν [[των]] στρατιωτῶν ἄρχιν ἔξεστι,
[ἰδιωτῶν] δὲ οὐκέτι, τοὺς δὲ ἄρχοντες τῆς ἐπαρχίας ἐθ . .
[. . . . . ι]ν τούτοις κα[ὶ] δέχεσθαι προσειόντας παρεγγυ-
[ᾶται. τοι]γάρτοι διὰ τοῦδε τοῦ προγράμματος ἅπασιν
[δῆλόν ἐσ]τιν τοῦ λοιποῦ. εἰ γάρ τις τῶν ἰδιωτῶν παρὰ
[στρατιώτ]ῃ τι ἔχοι κα[ὶ] θαρσήσῃ τῇ ἐκδικίᾳ τοῦ πραιποσίτου
[καὶ ὡς βοηθη]θήσεται παρ' αὐτοῦ πέποιθεν, προσείτω· οὐδὲ γὰρ
[δύναται] ἐπὶ τῶν τόπων τῆς προσηκούσης τυγχάνιν
[παρ' ἄλλο]υ βοηθίας. εἰ δὲ πρὸς ἰδιώτην τὴν τύχην, μὴ δι-
[απιράτω] τοῦτο ποιεῖν. εἰ γάρ τις ὀπτίη παραλιμπάνον
[τὸ οἰκε]ῖον δικασ[τ]ήριον ἐφ' οὓς δὲ οὐ προσῆκεν καταφεύ-
[γων ποτέ,] δημοτικῆ[ς] ὢν τύχης, τοῦτον νῆσόν οἰκῆσαι κελεύ-
[ω, ἐὰν δὲ ᾖ] βουλευτής, δημεύσει ὑποβάλλω. διὸ παρεγγυῶ τοῖς
[ἐπὶ τόπων] ῥιπαρίοις ἵν', εἴ τινα τῶν ἰδιωτῶν καταλάβοιεν παρα-
[λιπόντα τ]ὸ οἰκῖον δ[ι]καστήριον ἐπὶ πραιποσίτους καταπεφευγότ[α

2. l. Τατιανός. 4. . λαμβάνων. 9. Second ο of προσφευγουσιν corrected from ι. 14. υ of τους corr. from ι. ἄρχοντες is for -τας. 22. l. ὀφθείη παραλιμπάνων. 23. s of ους added above the line. 24. l. ὤν.

'Copy of an edict. Proclamation of Flavius Eutolmius Tatianus, most illustrious praefect of Egypt. [My orders are] not based on information gained by . . . and from a few first comers, but on instruction in a way derived from what occurs in every city and district. I learn from petitions that some persons of civil status, without [excuse?], whether from malice or from perversity of judgement, in their desire thoroughly to worst their adversaries at law, have recourse to the local praepositi, presenting petitions to them and procuring exactions by their means from persons, as I said, of civil status. That this is forbidden by the law is clear. For a praepositus has authority over soldiers, but not over civilians; it is enjoined on the praesides to [govern] them and to receive their applications. This, therefore, is for the future made clear by this proclamation. If any civilian has a difference with a soldier and relies on the vengeance of the praepositus and is confident of receiving assistance from him, let him apply; for he cannot obtain requisite assistance on the spot from any one else. If, however, it is with a person of civil status, let him not attempt to do this. For should any one ever be discovered leaving his proper court and having recourse to unauthorized persons, if he is a man of common rank, I order him to be deported, and if he is a senator, I subject him to confiscation of property. I therefore command the local riparii, if they catch any civilian who has left his proper court and had recourse to praepositi . . .'

3 sqq. This construction is not very satisfactory, and it is quite possible, as Mitteis suggests, that *ἔγνων* preceded *οὐ* in l. 3 and that there is no full stop at the end of l. 5. But on that view of the passage I should prefer to write [*ἔμαθον, οὐ*], and to keep [*ἔγνων γὰ*]*ρ ἐξ ἐντεύξεων* as a parenthesis instead of substituting, as he proposes, something like [*καθάπε*]*ρ*. Neither *τῇ ῥήσει* nor *ἀκροάσει* suits the remains after] *μέν*.

5. *εἰ*]*ς ἑκάστ*[*η*]*ν*: this use of *εἰς* for *ἐν* is frequent in the Κοινή, e.g. Diodor. xiii. 12 *καθημένους εἰς Σικελίαν*, Luke xi. 7 *τὰ παιδία . . . εἰς τὴν κοίτην εἰσίν*. For *ἐνορία* cf. P. Leipzig 64. 45 *ἡ πόλις καὶ αἱ κῶμαι τῆς ἐνορίας*, and on the significance of this conjunction of *πόλις* and *ἐνορία*, Gelzer, *Byz. Verwalt. Aeg.* p. 62.

7. The illegible word after *ἄν*]*ευ* may begin with *προσ*, and *προστασίας* would be reconcilable with the very slight remains. But such a recognition of the principle of *patrocinium* seems inconsistent with the quite general terms of the prohibition in ll. 17 sqq., as well as with the trend of contemporary legislation (cf. e.g. de Zulueta, *De Patroc. Vicorum*, Gelzer, *Byz. Verw.* pp. 69 sqq.), and a vaguer expression like *ἄν*]*ευ προφάσεως* would be preferable. *προφάσεως*, however, cannot be read, and the letter after *π* is more probably λ or ο than *ρ*, of which part of the tail should be visible. *ἄν*]*ευ* too is uncertain; *ευ* may belong to the following word. *κακο*[*βουλ*(*ε*)*ία*]*ς* produces a tolerable antithesis to *κακίας*, but is highly conjectural.

13–14. By *Cod. Theod.* ii. 1. 2 (A.D. 355) military jurisdiction was limited to criminal cases in which the defendant was a soldier; in *Cod. Just.* iii. 13. 6 (A.D. 413) it extends to civil cases of a like character. A differentiation of suits in which one of the parties was a soldier is recognized in ll. 17 sqq. below. No distinction is, however, drawn between criminal and civil cases.

ἄρχοντες τῆς ἐπαρχίας: cf. e.g. *Cod. Just.* i. 4. 30 *τὴν τῶν ἀρχόντων τῶν ἐπαρχιῶν περιμένειν χειροτονίαν*.

15. An infinitive is to be supplied before *τούτοις*.

19–21. Cf. *Cod. Just.* iii. 13. 6 (A.D. 413) *praesertim cum id ipsum e re esse litigantium videatur constetque militarem reum nisi a suo iudice nec exhiberi posse nec, si in culpa fuerit, coerceri*. The supplement in l. 19 is somewhat long, and perhaps *βοη*]*θησεται* was written; cf. Daniel (Theodot.) xi. 34.

21. The active form *διαπειρᾶν* is used by Plutarch, *Pomp.* 51.

24. νῆσον οἰκῆσαι: *in insulam deportari*; cf. e. g. *Dig.* xxxii. 1. 3 *deportatos autem eos accipere debemus quibus princeps insulas adnotavit vel de quibus deportandis scripsit*, i. 12. 1. 3 *relegandi deportandique in insulam . . . licentiam habet.* For δημοτικῆ[ς] cf. P. Leipzig 65. 12 δημ. [λ]ε[το]υργίας.

25. βουλευτής: the final letter is possibly ν, e. g. τὸν δὲ] βουλευτὴν δημεύσει ὑποβάλλω.

1102. Report of Legal Proceedings.

20·4 × 25·5 cm. About A. D. 146.

A report of a judgement delivered by a hypomnematographus, Cerealis. There are very slight remains of the column preceding that printed below, and perhaps the earlier history of the case was originally prefixed. It was evidently a complicated and difficult matter, for references are made to decisions already given concerning it by the praefect Valerius Proculus (l. 7) and the juridicus Neocydes (ll. 16, 24),—familiar names which supply an approximate date for the present proceedings. The principal parties to the suit were the representatives of a city (Oxyrhynchus?) and one of its citizens, a certain Eudaemon, the question at issue being the ownership of some property to which Eudaemon was the successor and the city asserted claims. Cerealis re-affirms a decision of the praefect Proculus directing Eudaemon to hand over to the city for the gymnasiarchy a quarter of the property, with exception of a part which had been bestowed as a dowry (ll. 7–11). He ordains a further investigation by the local strategus of the question whether certain land was included under the will—presumably that under which Eudaemon had inherited the property—and if the answer should be in the negative, that the land was to belong to the city (ll. 11–15). The ownership of some furniture and slaves had already been determined by Neocydes (ll. 15–16). A request was then made by the city-delegates to be allowed to keep the revenues of the above-mentioned land, and these were awarded to them apparently for one year (ll. 16–18). Eudaemon complains that his revenues had been impounded, and Cerealis replies that they should be released when the terms of his judgement had been complied with, and declines to reconsider further questions raised by the delegates (ll. 18–24).

Ἀ[ντίγραφον] ἀ[π]ο̣φάσε̣ω̣[ς. (ἔτους) .] Ἀθὺρ κα.

[. . . . . .] . [. .]ρο[. .]ω[.] . . [. .] . υ[.] . . [. . .] . λιτι . . [.]ο . [. .

καὶ Σ̣[. . . .]σου Ε̣ρῃ[.] . [.]συ . [. .]ς καὶ τῶν [σ]υ̣[ν] αὐτοῖς καὶ Ε̣ὐ̣[δ]α̣ίμο̣ν[ο]ς καὶ

Α . . λ . . [. .] . . . χω . . . [.] Κελεάρις ὁ [ἐ]ρευς καὶ ὑπομνηματογράφος

σκ[εψ]ά̣μ[ενο]ς̣ μετὰ τῶν παρόντων ὑπηγόρευσεν ἀπόφασιν ἣ καὶ
ἀνε[γνώσ]θη κα[ὶ] λέξιν οὕτως ἔχουσα· ἀκολούθως οἷς ὁ κράτιστος
καὶ φι[λαν]θρωπότατος ἡγεμὼν Οὐαλέριος Πρόκλος ἔκρεινεν δοκεῖ μοι
πρ[ο]σ[ῆκ]ο̣ν εἶναι τὸν Εὐδαίμονα μηδὲν τὰ ἀδελφοῦ παρειληφότα, ἐπεὶ ἅπαξ
π̣ροσ̣ῆ̣[λθε] τῇ κληρονομίᾳ̣, τὸ τέταρτον τῆς οὐσίας εἰσενενκεῖ⟨ν⟩ ὑπὲρ τῆς
γυμνα-
σ[ι]αρχίας τ̣ῇ̣ α̣ὐτοῦ πατρίδι, ὑφαιρουμένης τῆς προικὸς τῆς προδεδομένης
τῇ θυγ[ατρί.] περὶ δὲ τῆς ποσότητος ἐπεὶ πυνθανομένου μου οὐδὲν
σαφὲς ἐ-
δήλω[σ]ε̣[ν, ὁ τοῦ νομ]οῦ στρατηγὸς ἀκρειβέστερον ἐξετάσει ᾗ κατοικῖ, καὶ εἰ
νε̣..τ̣...[...]..[..] νῦν ἄρουραι κατὰ τοὺς νόμους καὶ τὰς ἀναγνωσθεί-
σας μοι κρίσ̣ε̣ις δοκοῦσιν τῇ συνγραφοδιαθήκῃ μὴ ὑποστέλλειν, μ.τ̣...[.
αὗ̣τ̣αι τῇ π̣ό̣[λ]ει χ[ω]ρήσουσιν. περὶ δὲ τῆς ἐνδομενείας καὶ τῶν ἀνδραπο-
δίων ὑπὸ Νεοκύδους τοῦ γενομένου δικαιοδότου κέκριται. τῶν πρέσ-
βεων ἀξιωσάντων ἐπ̣ὶ̣ τῆς προσόδου τῶν ἀρουρῶν στῆσαι ὁ ἱερεὺς καὶ
ὑπομνηματογρά-
φ[ο]ς· ἐνι̣α̣υ̣[τοῦ] τὰς προσόδους ἀπολήμψεται ἡ πόλις. Εὐδαίμονος διὰ
τῶν παρεστώ-
των λέγοντος κατεσχῆσθαι αὐτοῦ τὰς προσόδους καὶ ἀξιώσαντος ἀπολυ-
θῆναι αὐτάς, ὁ ἱερεὺς καὶ ὑπομνηματογράφος· ἐπὰν τὰ ὑπ' ἐμοῦ κελευ-
σθέν[τ]α γένηται, κ[α]ὶ ἡ πόλις τὸ προσῆκον μέρος κομίσηται, ἀπολυθή-
[σο]μ̣[τα]ι̣. τῶν πρέσβεων ἀξιωσάντων σταθῆν[α]ί τι καὶ περὶ τῶν ἐπ' ὀ-
[νόματο]ς̣ τ̣ῆς γυναικὸς τοῦ Ἀπολλωνίου, ὁ ἱερεὺς καὶ ὑπομνηματογράφος·
[Νεο]κ̣ύ̣δ̣ης . . ερ̣γ̣[ο]ν περὶ τούτων ἀπεφήνατο. ἐξῆλθεν Σαραπίων
[ἡγεμ]ο̣ν̣[ικ(ὸς)] ὑ̣[π]ηρέ̣[τ]ης Τρωγοδύτης. ἀνέγνω⟨ν⟩.

4. l. Κερεάλις. 17. l. στῆναι.

'Copy of a judgement. ... year, Hathur 21. ... and ... and their associates and Eudaemon and ... being present, Cerealis, priest and recorder, having considered with those in attendance dictated a judgement which was read out as follows:—"In accordance with the decision of the most high and gracious praefect Valerius Proculus, I think it right that Eudaemon, without taking any of his brother's property, having once entered on the inheritance, should contribute the fourth part of the estate to his native city for the gymnasiarchy, with a deduction of the dowry previously given to the daughter. With regard to the amount, seeing that in answer to my question he made no clear statement, the strategus of the nome shall hold a more exact inquiry in the place where he lives, and if the ... arourae appear not to come under the testamentary covenant according to the laws and

the decisions read to me, . . . these arourae shall go to the city. With regard to the furniture and young slaves, a decision has been given by Neocydes, ex-juridicus." The delegates having requested to remain in possession of the income of the arourae, the priest and recorder said: "The city shall receive the income of one year." On Eudaemon's declaring through his companions that his income had been impounded, and requesting that it should be released, the priest and recorder said: "As soon as my orders have been carried out, and the city has received its proper share, it shall be released." The delegates having made a request for delay and also concerning the property standing in the name of the wife of Apollonius, the priest and recorder said: "Neocydes has delivered judgement . . . about this. Sarapion, assistant of the praefect, Trogodyte, went out. Read by me."'

2. Perhaps [πα]ρό[ντ]α[ν. λι may be χι, but the remains do not appear to suit *Ὀξυρυγχίτης* in any form.

3. Εὐ[δ]αίμον[ο]ς, though commended by l. 8, &c., is not very satisfactory, the first three letters being too cramped.

4. [*ἱε*]*ρεὺς καὶ ὑπομνηματογράφος*: cf. P. Tebt. 286. 15, where our restoration of *ἱερεύς* is now confirmed. On the rank of the *ὑπομνηματογράφος* see the note *ad loc.* Cerealis is perhaps identical with the Claudius Cerealis who was strategus of the *Ἡρακλείδου μερίς* in A.D. 138–9 (P. Brit. Mus. 1222. 1 &c.).

5. Cf. P. Tebt. 286. 15–18, which should be restored on this analogy as follows: *ἀνασ[τὰ]ς εἰς συμ[βούλιον* (or *-ίαν*?) *κ]αὶ σκεψάμ[ενος με]τὰ [τ]ῶν [π]α[ρό]ν[τω]ν [ὑπηγόρ]ευσεν ἀπόφα[σιν ἣ κ]αὶ ἀνεγνώσθ[η κα]τὰ λέξ[ιν] ο̣ὗ̣[τ]ως ἔχουσα. ἀνασ[τὰ]ς . . . με]τὰ [τῶν]* had already been proposed by Wilcken, *Archiv* v. p. 232. *ὑπηγόρευσεν κτλ.* occurs in B. G. U. 592. ii. 4–5, and no doubt also in C. P. R. 18. 24–5.

7. L. Valerius Proculus was praefect in the years A.D. 145–7; cf. Cantarelli, *La Serie dei Prefetti*, pp. 49–50.

9. *προσῆ[λθε]*: cf. e. g. **76**. 22 *προσέρχεσθαι τῇ τούτου κληρονομίᾳ*, and **907**. 5. I had read *πρόσει[σιν*, but a past tense is rightly preferred by Mitteis.

11. *τῇ θυγ[ατρί]* is more likely to mean the daughter of the testator (Eudaemon's brother? cf. l. 8) than Eudaemon's own daughter.

ποσότητος: sc. *τῆς οὐσίας*. The subject of *ἐδήλω[σ]ε[ν]* might be the strategus instead of Eudaemon. *ἐδηλώ[θ]η* is less suitable.

14. For this intransitive use of *ὑποστέλλειν* cf. Philo *Περὶ τῶν ἐν εἴδει νόμων ad fin.* (Mangey, ii. p. 357) *πρὸς συμπλήρωσιν τῶν δέκα λογίων καὶ τῶν τούτοις ὑποστελλόντων*, P. Gen. 16. 15 *τὰ ὑποστέλλοντα τῇ κώμῃ*. μ . τ suggests *μετά*, and perhaps a limit of time was here fixed, e. g. *μετ' ἔτος*, which would not be inconsistent with the very slight vestiges.

16. Other references to Claudius Neocydes occur in P. Fay. 203 (= Preisigke, P. Cairo 1), P. Brit. Mus. 196. 1, B. G. U. 245. ii. 1, 378. 17, 1019. 5; cf. *Archiv* iii. p. 104.

18. *ἐνιαυ[τοῦ]* is very uncertain.

23. The wife of Apollonius may be identical with the *θυγάτηρ* mentioned in l. 11.

24–5. Cf. e. g. B. G. U. 592. ii. 9–10 and Gradenwitz, *Einführung*, pp. 10–11; [*ἡγεμ*]*ο̣ι̣*[*ικ(ός)* is a doubtful reading, but seems justified by analogy. For the spelling Τρωγοδύτης, which is correct, cf. Wilcken, *Theb. Bank.* p. 58. Aethiopic slaves are mentioned in P. Flor. 50. 62, 94.

1103. Proceedings of the Senate.

25·5 × 16·3 cm. A.D. 360.

A minute of a report made to the Oxyrhynchite senate by Eutrygius, formerly a logistes, concerning the payment of certain recruits. The dux, or commander-in-chief, on visiting the city had received a complaint from these recruits that they had not had their dues. Eutrygius states that his department had satisfied the dux that the complaint was groundless, and that the recruits had as a matter of fact been paid more than they were strictly entitled to.

The payment in question is apparently to be brought into connexion with the *χρυσὸς τιρώνων* mentioned in several Leipzig papyri of about the same period as **1103**; cf. 34. verso 7, 61. 14, 62. 3, &c. In P. Leipzig 35. 8 (c. A.D. 373) an imperial ordinance is quoted limiting the sum payable to recruits to 10 solidi, and in A.D. 375 it was fixed at 6 solidi by *Cod. Theod.* vii. 13. 7. 2, where the payment is described as an allowance for clothing and expenses (*gratia vestis ac sumptuum*). At the time when the present document was drawn up no such general regulation can have been promulgated, since according to l. 7 the amount was determined by the Treasury. Mitteis has raised the question (Introd. to P. Leipzig 54) whether this burden was borne by the State or fell upon the municipalities where the recruits were raised; it is now sufficiently clear that the latter of these alternatives is to be accepted.

This text is written on the verso of **1104**, which is over fifty years earlier in date. For other records of proceedings in the local senates cf. B. G. U. 925, C. P. Herm. 7, *Archiv* iv. pp. 115 sqq.

Μετὰ τὴν ὑπατείαν Φλ(αουίων) Εὐσεβίου καὶ Ὑπατείου τῶν λαμ(προτάτων) Μεχεὶρ ιζ, βουλῆς οὔσης, πρυτ(ανεύοντος) Ἀσκληπιάδου Ἀχιλλέως γυμ(νασιαρχήσαντος) βουλ(ευτοῦ),

Εὐτρύγιος ἀπὸ λογιστῶν εἶπ(εν)· τῆς ἐξουσίας τοῦ κυρίου μου τοῦ λαμ(προτάτου) δουκὸς Φλ(αουίου) Ἀρτεμίου

εὐτυχῶς ἐπιδημησάσης τοῖς αὐτόθι ἀνεδιδάξαμεν αὐτοῦ τὴν ἀρετὴν ὡς τῶν νεολέκτων τῶν στρατευθέντων ὑφ' ἡμῶν ἐκ παραλογισμοῦ ἀνενεγκόντων ὡς μὴ πληρωθέντων τοῦ συνφώνου τοῦ πρὸς αὐτούς, [[οτε δη]] καὶ ὅτι φθάσαντες

ἡμῖς ἐπληρώσαμεν αὐτοὺς οὐ μόνον τοῦ ὁρισθέντος ἀπὸ τοῦ ταμίου δοθῆναι αὐτοῖς ἀλλὰ κ[αὶ] διάπισμα ἄλλο, καὶ προσέλαβεν αὐτοῦ τὸ μεγαλεῖον
[35 letters]

5. *ανενεγ'κοντων* Pap.

'The year after the consulship of Flavius Eusebius and Flavius Hypatius the most illustrious, Mecheir 17. At a meeting of the senate, the prytanis being Asclepiades son of Achilleus, ex-gymnasiarch and senator, Eutrygius, ex-logistes, said: His highness my lord the most illustrious dux, Flavius Artemius, having auspiciously made a visit here, we advised his excellency that the new levies raised by us for military service had falsely represented themselves as not having received the sum agreed upon with them, and that we had previously paid them not only the amount fixed upon by the treasury but a further consideration; and his highness accepted [this statement].'

3. Fl. Eutrygius is mentioned in **66**. 5, where also he is described as *ἀπὸ λογιστῶν*. On the titular use of *ex* and *ἀπό* see Mommsen, *Ephem. Epigr.* v. pp. 128–9, and cf. e. g. **133**. 4 *ἀπὸ ὑπάτων*, **893**. 2 *ἀπὸ μειζόνων*, P. Brit. Mus. 233. 5 *ἀπὸ ἐπάρχων*, P. Flor. 71 *passim*.

5. *νεολέκτων*: cf. P. Leipzig 35. 8.

8. *διάπισμα*: cf. P. Tebt. 311. 27–9 and note.

9. An object for *προσέλαβεν*, e. g. *τὴν ἀπολογίαν ἡμῶν*, is probably to be supplied in the lacuna.

1104. Application for Payment.

25·5 × 16·3 cm. A. D. 306.

A letter from Aurelius Hieracion, prytanis, to the logistes, requesting payment of a sum amounting to over fifty talents of silver in order to meet expenditure on the public baths. Repairs of the baths of Oxyrhynchus figured conspicuously in the municipal budget at this period; cf. **53** and **896**, which are dated ten years later than **1104**. It is noteworthy that the present outlay is stated to have been authorized by the praefect Clodius Culcianus,—whose period of office is brought down a year later by this allusion. At the end is an endorsement showing that the money was duly paid over and an acknowledgement given for it by Hieracion. Cf. Wessely, *Stud. Pal.* v. 66 sqq. The document is a good deal rubbed, and is difficult in places to decipher; on the verso is **1103**.

[Ἐπὶ ὑπάτ]ων τῶν κυρίων ἡμῶν Αὐτοκρατό[ρ]ων [
Κω]ν[σ]ταντίου καὶ Μαξιμιανοῦ Σεβαστῶν τὸ ϛ.
Αὐρη[λ]ίῳ Σεύθι τῷ καὶ Ὡρίωνι λογιστῇ [Ὀ]ξ[υρυγχ(ίτου)

Αὐρήλιο[ς Ἰ]εράκίων ὁ καὶ Νόνινος γυμ(νασιαρχήσας) πρυτ(ανεύσας)
βουλ(ευτὴς) [ἔναρχ(ος)
πρύτανεις τῆς λαμπ(ρᾶς) καὶ λαμπ(ροτάτης) Ὀξυρυγχ(ιτῶν) πόλεως
τῷ φιλτάτῳ [χαίρειν].
αἰτοῦμ[α]ι καὶ νῦν ἐπισταλ[ῆ]ναι ἐξοδιασ[θῆναί μο]ι [ἐκ τῶν
πολειτικῶν ἀπὸ τῶν διατυπωθέντων ἐξῆ[. . . . .
[. . . . .] . . ως προχωρῖν εἰς τὰ ἀναλώματα ἀκολ[ούθως
οἷς πρώην ἀναδέδωκά σοι γράμμασιν τοῦ κυρίου μ[ου τοῦ
[δι]ασημ[ο]τάτου ἡγεμόνος Κλωδίου Κουλκιανοῦ πε[. . . . .
[.]ου[. . .]ως ἄλλα ἀργυρίου τάλαντα πεντήκοντα [καὶ
δη[ν]άρια τετρακόσια πεντήκοντα, ⁄ (τάλαντα) ν (δηνάρια) υν, δ[έον
ἡγούμενος ἐπισταλῆναι τὸν τῶν πολειτικῶν [ἐπί-
τροπον ὅπως τὸν ἐξοδιασμόν μοι τούτων ποι[ήσῃ
[πρ]ὸς τὸ μηδὲν ἐνπόδιον γενέσθαι τοῖς ἀνήκο[υσι
τῷ δημοσίῳ βαλανίῳ καὶ τῶν ἄλλων τῶν ἀνηκόντων
τ[ῆ] αὐτῇ πρυτανείᾳ. (2nd hand) ἐρρῶσθαί σε εὔχομαι, φίλτατέ μ[ο]υ.
3rd hand (ἔτους) ι[δ] καὶ β (ἔτους) τῶν κυρίων ἡμῶν Κωνσταντίου (καὶ)
Μαξιμιανοῦ
Σεβαστῶν καὶ Σευήρου (καὶ) Μαξιμίνου ἐπιφανεστάτων
Καισάρων Παῦνι δ.
4th hand . .] . . Ἀπολλωνί[ο]υ . [. . .] . ίου τ . . ( ) ἐξωδ(ίασα) τῷ ὑπ . . . ( )
πρυτάνει εἰς λόγο[ν τῶ]ν
. . [. . . . . ν]τῶν δίδοσθαι τῇ πρυτανείᾳ μεθ' ἃ ἔσχεν ἀργ(υρίου)
(τάλαντα) . .
. . . . . [. .] . . . . ἀργ(υρίου) τάλ(αντα) πεντήκοντα (καὶ) (δηνάρια)
τετρακόσια πεντήκοντα,
[⁄] (τάλαντα) ν (δηνάρια) [υν,] (καὶ ?) . . . β . . . . τὰς συνήθ(εις)
ἀποχ(ὰς) (καὶ) ἀναδ(έδωκα) τῇ τάξι.
(ἔτους) ιδ (καὶ ?) [β] Π[α]ῦνι δ.

16. l. τοῖς ἄλλοις.

'The sixth consulship of our lords the Emperors Constantius and Maximianus. To his dearest Aurelius Seuthis, also called Horion, logistes of the Oxyrhynchite nome, from Aurelius Hieracion also called Noninus, ex-gymnasiarch, ex-prytanis, senator, prytanis in office of the illustrious and most illustrious city of Oxyrhynchus, greeting. I request that

orders may now be given to pay me out of the city's funds from the sums publicly apportioned . . . to be used for the expenses in accordance with the letters of his highness my lord the praefect Clodius Culcianus which I lately handed to you . . . a further sum of fifty talents and four hundred and fifty denarii of silver, total 50 tal. 450 den. I think it right that the curator of the civic chest should be sent to make this payment to me, so that there may be no obstruction to the interests of the public baths or to the other interests of my prytany. I pray for your health, dearest friend.' Date by the regnal years of the emperors, and declaration of the curator (?) that he had paid over the money and obtained a receipt.

3. For Aurelius Seuthis cf. **895**. 3.

6. The last three letters of *αἰτοῦμ[α]ι* are rather cramped, but the reading, which was suggested by Wilcken, is doubtless correct; cf. e. g. **55**. 6–7.

7. *διατυπωθέντων*: cf. P. Leipzig 63. 6 *διατυπώσεως γενομένης παρὰ τοῦ προηγησαμένου*, Gelzer, *Byz. Verwalt. Aeg.* p. 40.

8. *ὡς* is perhaps for *ὥστε*, or of course it may be a genitive termination governed by *ἐξ*, or an adverb.

10. A new date is here supplied for the praefecture of Clodius Culcianus, who according to this passage was still in office on May 29, A. D. 306. He is known to have been praefect in Feb. A. D. 303 from **71**; cf. **895**. 8 (A. D. 305), P. Amh. 83. 1 (about A. D. 303, *Archiv* v. p. 268).

13. In **55**. 14 the title *ταμίας τῶν πολιτικῶν χρημάτων* is used instead of *ἐπίτροπος*; cf. B. G. U. 934. 3, C. P. Herm. 94. 1, and note on l. 21.

21. Apollonius was presumably the name of the *ἐπίτροπος* or of his father. The remains do not suggest *παρά* before *Ἀπολλωνί[ο]υ*. *τ . . ( )* is possibly *ταμ(ίας)*.

22. Some such word as *ὀφειλόντων* or *ἐπισταλέντων* preceded *δίδοσθαι*.

23. Perhaps *ἄλλα ἀργ(υρίου)* as in l. 11, but the vestiges are very ambiguous.

24. The apparent *β* suggests *ἀπέλαβον*, but I cannot reconcile this with the remains.

1105. Notice to the Agoranomus.

14·2 × 10 cm. A. D. 81–96.

A description of this papyrus was printed in Part II, **339** (= P. Brit. Mus. 805), but since some scepticism has been expressed concerning the accuracy of the interpretation there given (Manigk, *Gläubigerbefriedigung durch Nutzung*, p. 23; cf. *Z. Sav.-St.* xxx. p. 283), and I have ascertained, as I think, the nature of the yearly payment, previously described as obscure (cf. note on l. 21), it is desirable to publish the complete text. The formula of this document, which is common to a number of Oxyrhynchus papyri of the end of the first century, was discussed in the introd. to **241**; cf. *Archiv* i. p. 194, Wenger, *Stellvertretung*, p. 80. There is, however, still some doubt whether in such authorizations to the agoranomi the verb *ἀναγράφειν* means 'to register' or 'to draw up' a contract.

It was originally interpreted by us in the former sense (cf. Preisigke, *Girowesen*, pp. 307–8, 423, 446[1]), but the latter, which was advanced by Koschaker in *Z. Sav.-St.* xxxviii. p. 289 is, as I understand, now preferred by Mitteis.

Φανίας ὁ συνεστάμενος ὑπὸ Φανίου Σαρα-
πίωνος τῷ ἀγορανόμῳ χαίρειν. ἀνάγρα-
ψον συνγραφὴν ὑποθήκης Θοώνιος τοῦ
Θοώνιος τοῦ Θοώνιος τῶν ἀπ' Ὀξυρύγχων
πόλεως {υποθηκης} τῶν ὑπαρχόντων
τῇ ὑποθεμένῃ ἐπὶ τοῦ πρὸς Ὀξυρύγχων
πόλει Σαραπίου ἐπ' ἀμφόδου Νόδου Δρόμου
μερῶν τριῶν ἀπὸ μερῶν πέντε οἰκίας
τριστέκου ἐφ' ἧν ἐστιν κατάγεον καὶ τῶν
προσουσῶν αὐλῶν καὶ φρέατ{ρ}ος λιθίνου
καὶ ἑτέρων χρηστηρίων καὶ τῶν εἰς
ταῦτα εἰσόδων καὶ ἐξόδων καὶ τῶν
σ[υ]νκυρόντων κοινῶν καὶ ⟨ἀ⟩διερέτων,
ὧν ὑπέθετο αὐτῷ Τβῆκις Ἱέρακος
τοῦ Θοώνι[ο]ς τῶν ἀπὸ τῆς αὐτῆς πόλεως
πρὸς ἀργυρίου κεφαλαίου δραχμὰς
τετρακ[ο]σίας ἐπὶ χρόνον ἔτη τρία
ἐπ' ἐνοικήσι ἀντὶ τῶν τόκων τῶν
αὐτῶν τριῶν μερῶν τῆς οἰκίας
καὶ τῶν ἄλλων, [ἐ]φ' ᾧ κατ' ἔτος
τὴν ἀναν̣ε̣[ώσ]ε̣ω̣ς τάξεται χα(λκοῦ) (ταλάντων) λ̣.
ἔρρω(σο). ἔτ[ους . . . .] Α̣ὐ̣τ̣ο̣κ̣[ράτορος Καίσαρος
Δομιτιαν[οῦ Σεβαστοῦ Γερμανικοῦ . . . . . .
. . . . . .

7. l. Νότου. 9. l. *τριστέγου ὑφ' . . . κατάγαιον.* 10. *ου* of *λιθινου* corr. from *ω̣ν̣*.

'Phanias, nominee of Phanias son of Sarapion, to the agoranomus, greeting. Register (?) a contract of mortgage for Thoönis son of Thoönis son of Thoönis, of the city of Oxyrhynchus, of the property of the mortgager situated at the Serapeum at Oxyrhynchus

[1] The occurrence of *καταγράφειν* in these *ἐπιστάλματα* is more frequent than Preisigke supposes; that verb seems to have been regularly used where sales were concerned. On his view would not *ἀνάγραψον καταγραφήν* rather than *κατάγραψον* be expected?

in the quarter of the South Square, namely, three-fifths of a three-storeyed house, below which is a cellar, and the courts belonging thereto, and a stone well and other fixtures and the entrances and exits to them and appurtenances, being joint and indivisible, which Tbekis daughter of Hierax son of Thoönis, of the city of Oxyrhynchus, has mortgaged to him for a capital sum of 400 drachmae of silver for a period of three years, with the right of inhabiting the said three parts of the house and the rest of the property in lieu of interest, on condition that he shall pay annually the charge for the renewal of the mortgage, being of the value of 30 talents of copper. Good-bye. The . . . year of the Emperor Caesar Domitianus Augustus Germanicus . . .'

18. Other examples of occupation of house property instead of interest are P. Brit. Mus. 1168 and B. G. U. 1115, which were discussed at length by Manigk, *Gläubigerbefriedigung*, pp. 21 sqq. In those two documents, however, there is no technical mortgage of the property, as there indubitably is, notwithstanding Manigk's objections, in **1105**. For a later instance (A.D. 608) see the papyrus published by Wessely in *Wiener Stud.* vii. pp. 130–1 *πρὸς δὲ ἀσφάλειαν . . . τοῦ αὐ[τ]οῦ χρ[έο]υς ὑπεθέμην σοι . . . μέρος τρίτον . . . οἰκίας . . . πρὸς τώ σε ἔχειν τὴν τούτου χρῆσίν τε καὶ οἴκησιν ἀντὶ τῆς παραμυθείας.*

21. *ἀνανε[ώσ]εως*: cf. **274**. 21–2 *τέτακται τέ[λος] ἀνανεώ[σ]εως τῆς προκειμένης ὑποθήκης*, P. Flor. 1. 6, &c.; Naber, *Archiv* i. p. 314, had already suggested that this was an annual impost. *ανανε* is the most probable reading of the first five letters, and the *ω* of the termination is also fairly clear; I am, therefore, confident that the payment to be made by Thoönis was connected with the *ἀνανέωσις*. More doubt attaches to the identification of the figure at the end of the line. In the original description of this papyrus (*τάλαντα*) *δ* was adopted as the object of *τάξεται*; but that sum is larger than would be expected in view of the fact that the tax on mortgages is known from **243** to have been only 2 per cent. At the normal ratio between silver and Ptolemaic copper of 1 : 450 (**242**. introd.), 4 talents of copper are $13\frac{1}{3}$ per cent. of the capital sum of 400 drachmae. Quite possibly the actual tax was not the only expense involved in the process of *ἀνανέωσις*; but it can hardly be supposed that extra charges could raise the percentage so high as $13\frac{1}{3}$. Mr. Bell, who has kindly looked at the passage, agrees with me that *α*, which would be $3\frac{1}{3}$ per cent., instead of *δ* is palaeographically unsatisfactory, and hence I prefer to read the figure as *λ* and to regard this, not as the amount of the *τέλος*, but as the amount on which the *τέλος* was paid. At a ratio of 1 : 450, 400 drachmae of silver and 30 talents of copper are equivalent (cf. **331**, where these identical sums again stand side by side); and, as is clear from the numerous examples (**242–3**, **327** sqq.), it was the rule in documents of this class for the capital amount to be expressed in terms of both copper and silver. *τήν* is accordingly not to be altered to *τῆς*, but some word like *δαπάνην* must be understood. [For the literature on *ἀνανέωσις*, which must now be reconsidered, see B. Schwarz, *Hypothek*, p. 118.]

1106. Letter to Paulus.

19·5 × 31·2 cm. Sixth century.

The writer of this letter, apparently a military officer of rank, instructs his correspondent, probably a subordinate, to go to a certain village which had been raided by some neighbours, and protect it from further molestation. Armed

intervention is threatened, in case of a repetition of the offence. Both the sender and the scribe add their 'visé' (*legi*) at the foot of the document.

[ ] *Κόμμω[ν] Ταυρ(*) (2nd hand)
Πα[ύ]λῳ Σιλλαγρ( ) *ἀδελφ(ῷ) Ναρρωοῦτος, Παχὼν κγ.*
\+ *οἱ ἀπὸ Π[. . . . . ἐ]λθόντες ἐδίδαξαν πάλιν τι[ν]ὰς ἀγρογείτονας ἐπελθεῖν*
αὐτοῖς κ[αὶ . . . . . καὶ] ἄλλα διαφέροντα τοῖς ἀπὸ τῆς εἰρημένης κώμης
ω[. . .] . ν[. . . . .] τολμῆσαι. γενοῦ κατὰ τὴν εἰρημένην κώμην καὶ παραφύλαξον
αὐτοῖς τὸ ἀνεπηρέαστον, καὶ εἴ τινες ἐπι[χ]ειρήσουσιν παράνομόν τι μετ' ἐκείνων πρᾶξαι
ἢ ὅλως ἐνθυμηθῆναι, παρεγγύησον τοῖς πρωτεύουσιν αὐτῶν ἀποσχέσθαι
τοῦ τοιούτου τολμήματος. εἰ γὰρ ἐπιμείνοιεν, πλῆθος ἐπιστήσεται στρατιωτικὸν
καὶ τούτους [ἀν]α[ρ]παστοὺς ποιοῦν τῷ δικαστηρίῳ παραστήσει πρὸς τιμωρίαν
ὧν ἂν παρανομῆσαι τολμήσειεν. (3rd hand) \+ *legi.* +
1st hand *legi scribus.*

On the verso

2nd hand + *Κόμμων Ταυρ(*) *Παύλῳ Σιλλ(αγρ*) *ἀδελφ(ῷ) Ναρρω[ῦ]τος* [

7. l. *ἐπιμένοιεν* or *ἐπιμείναιεν*. 9. *ν* of *ων* corrected from *σ*. l. *τολμήσειαν* (or *-αιεν*) (= *τολμήσωσιν*). 10. l. *scribas*.

'Kommon son of Taur . . . to Paulus son of (?) Sillagr . . . brother of Narroous, Pachon 23. The people of P . . . have come and informed me that certain neighbours have again attacked them and ventured to [carry off . . .] and other objects belonging to the people of the said village. Go to the said village and preserve their inviolability, and if any persons attempt to do any lawless action to them or even to contemplate it, instruct their leaders to abstain from any such outrage. For if they persist, a troop of soldiers will come on them and seize and hand them over to a tribunal to be punished for the lawlessness upon which they may venture. (Subscribed) Read by me. Read by me, the scribe.' Address on the verso.

2–4. A similar local feud is referred to in B. G. U. 1035 (Wilcken).

9. For the endorsement *legi* at this period cf. e. g. P. Cairo Cat. 67030. 6. In 67031. 17 I would suggest that the subscription is + *proronatur* for *proponatur*; cf. l. 16, where Wilcken's *προτεθῆναι* (*Archiv* v. p. 445) is no doubt right.

1107. Letter of Eudaemon.

6·4 × 31·4 cm. Fifth or sixth century.

An order to an assistant from an official, whose status is not mentioned, not to permit the removal of the produce of a cultivator until he had paid the rent due to the landowner, who is described as a nurse. The handwriting suggests the fifth century rather than the sixth.

\+ *Ἐπειδὴ ἡ τροφὸς τοῦ κυρίου Σωφρονίου χρεωστεῖται φόρους παρὰ Ψθειοῦτος τοῦ Φύτο̣τ[ο]ς*
τοῦ καὶ γεωργήσαντος αὐτῆς τὴν γῆν, μὴ συγχωρήσατε μηδενὶ ἀνθρώπους ἅψασθαι τοῦ
ὑπολοίπου τῆς ἀλωνίας αὐτοῦ μήτε χόρτον ἄχρις ὅταν πληρωθῇ τοὺς φόρους ἑαυτῆς. πρὸς
ὑμᾶς γὰρ ἔχω ταῦτα τὰ γραφέντα γενέσθαι, καὶ ἐὰν μάθω ὅτι τίς ποτε ἔλαβεν αὐτοῦ
5 *τί ποτε, ὑμᾶς οἴκοθεν ἀπαιτῶ πάντα τὰ χρεωστούμενα αὐτῇ παρ' αὐτοῦ.*

On the verso

\+ *ἐπίδ(ος) Ἰωάννῃ βοηθῷ* *π(αρὰ) Εὐδαίμονος.*

3. *ῦπολοιπου* Pap. l. *χόρτου.* 4. *ῦμας* Pap.; so in l. 5. 5. *υ* of *ῦμας* corr.

'Since the nurse of the lord Sophronius is owed rent by Pstheious son of Phutos who cultivated her land, allow no one to touch what is left at his threshing-floor or the green crops until she has received her rent in full. I have to direct this letter to you, and if I learn that any one has taken any thing of his, I shall demand from you personally all that is owed her by him. (Addressed) Deliver to John, assistant, from Eudaemon.'

1108. List of Officials.

34·1 × 12·2 cm. Late sixth or seventh century.

A short list of persons bearing various minor titles. The names are throughout in the accusative, but the purpose of the list is not stated.

+
+ Εὐτυχῶς.
+ τὸν μεγαλ(οπρεπέστατον) κύρ(ιον) Θεόδωρον
τὸν πρίγκιπα,
τὸν μεγαλοπρ(επέστατον) Γεώργιον σκρ(είβαν),
τὸν περίβλ(επτον) Κόλλουθον,
τὸν λογιώτα(τον) Γρηγόριον ἀρχίατρ(ον),
τὸν μεγα(λοπρεπέστατον) ἀργυρο(πράτην ?),
[[τὸν κύρ(ιον) Γεώργιο[ν] τὸν χαρτ(ουλάριον)]]
[[τῆ(ς) κυρ(ίας) Σοφίας]]
τὸν κύρ(ιον) Οὐράνιν τὸν τοῦ αὐτοῦ, [
τὸν ἀβάκτην Ἀλέξα(νδρον),
τὸν κύρ(ιον) Θεόδωρον τὸν ἀπὸ κρ( ), [
τὸν ἐξκέπτορα τοῦ ἐκδίκ(ου) Ἀμ( ).

6. ἀρχ Pap. 13. ρ of εξκεπτορα corr.

3. πρίγκιπα: cf. e.g. P. Brit. Mus. 409. 12, P. Flor. 36. 19, B. G. U. 931. 1 πριγκιπάριος, Wessely, *Aliersindiz. im Philogelos*, p. 23 πρίγκιπι ἡγεμόνος.
6. ἀρχίατρ(ον): cf. e.g. **126**. 23.
7. For ἀργυρο(πράτην) cf. e. g. **127**. 5, **144**. 13.
10. There is probably no loss at the end of the line.
11. ἀβάκτης = *ab actis*; cf. P. Flor. 71. 509, where an ἀβάκτης immediately follows a πριγκιπ(άριος).
13. ἐξκέπτορα: cf. **43**. recto ii. 26, **942**. 6, **1139**. 2, P. Hamburg 23. 4.

(*b*) DECLARATIONS TO OFFICIALS.

1109. Selection of Boys (ἐπίκρισις).

10·3 × 10·9 cm. A.D. 160–1.

An unaddressed application requesting that a boy who had arrived at the age of thirteen might be placed on the list of persons paying a reduced poll-tax of 12 drachmae. The formula is the same as that of **258**; cf. also **478** and **1028**. The 'past 23rd year' mentioned in ll. 9–10 and 13 probably refers to the reign of

Antoninus. This document was made up with others into a roll, and small fragments of the adjoining sheets adhere to each side of it.

[*Π*]αρὰ *Ἑρμίππου τοῦ καὶ Ἁρποκρατίωνος*
Ὡρ[*ί*]*ωνος πρεσβυτέρου τοῦ Ἑρμίππου μη-*
[*τ*]*ρ*[*ὸς*] *Θαΐδος Πεκύσιος ἀπ' Ὀξυρύγχων πόλε-*
[*ω*]*ς δ*[*ι*]*ὰ Διονυσίου Διδύμου φίλου. κατὰ*
[*τ*]*ὰ κελευσθέντα περὶ ἐπικρίσεως τῶν*
προσβ(*εβηκότων*) *εἰς* (*τρισκαιδεκαετεῖς*) *εἰ ἐξ ἀμφοτ*(*έρων*) *γονέων μη-*
τροπολειτ(*ῶν*) (*δωδεκαδράχμων*) *εἰσίν, ἐτάγη ἐπ' ἀμφόδ*(*ου*) *Τεμ*[*γε-*
νο]*ύ*[*θεως*] *ὁ υἱός μου Πτολεμαῖος μητ*(*ρὸς*)
. *δ*[.] . . [. .]*ωνος προσβ*(*εβηκὼς*) *εἰς* (*τρισκαιδεκαετεῖς*) *τῷ διελθ*[*ό*]*ν-*
[*τι*] *κγ* (*ἔτει*), *ὅθεν παραγενόμενος πρὸς τὴν τού-*
του ἐπίκρισιν δηλῶ αὐτὸν εἶναι (*δωδεκάδραχμον*)
[*καὶ*] *ἐμὲ ὁμοίως* [*εἶνα*]*ι* (*δωδεκάδραχμον*) *ἀναγρα*(*φόμενον*) *διὰ λα*[*ογρ*]*α*(*φίας*)
τοῦ διελθόντος κγ (*ἔτους*) *ἐπ' ἀμφόδ*(*ου*) *Ἄνω Παρ*[*ε*]*μβ*(*ολῆς*)
[*κα*]*ὶ τὸ*[*ν*] *τ*[*ῆς μητ*(*ρὸς*) *τοῦ υἱοῦ μου πατέρα Α . .-*
[. .]. *Ἁρποκρατίωνος τοῦ Ἁρποκρατίωνος*
μητ(*ρὸς*) *Ἡρακλείας ὁ*[*μοίω*]*ς εἶναι* (*δωδεκάδραχμον*) *ε* . [. . . .

Vestiges of the beginnings of 3 more lines.

. . . . . .

3. *θαΐδος* Pap. 8. *υἵος* Pap.; so in l. 14.

'From Hermippus also called Harpocration, son of Horion elder son of Hermippus, his mother being Thaïs daughter of Pekusis, of Oxyrhynchus, through his friend Dionysius son of Didymus. In accordance with the orders concerning the selection of boys who have reached the age of 13 years if their parents on both sides are inhabitants of the metropolis rated at 12 drachmae, my son Ptolemaeus by . . . daughter of A . . on was listed in the quarter of Teumenouthis as having reached the age of 13 in the past 23rd year; wherefore coming forward for his selection I declare that he is a person rated at 12 drachmae and that I am similarly rated at 12 drachmae as registered in a poll-tax list of the past 23rd year at the Upper Camp quarter, and that the father of the mother of my son, A . . on son of Harpocration son of Harpocration, his mother being Heracleia, was similarly rated at 12 drachmae . . .'

7. Cf. **258**. 9–12, where similarly read *ε*[*ἰσ*]*ίν, ἐτάγη ἐπὶ τοῦ αὐτοῦ ἀμφόδου ὁ υ*[*ἱός μ*]*ου . . . Διδύμου προσβεβηκ*⟨*ώς*⟩, in accordance with Wilcken's correction, made on the analogy of an unpublished Leipzig papyrus, in *Archiv* v. p. 237. *ἐτάγη* had been proposed by Wessely in *Sitzungsb. K. Akad. Wissen. Wien*, cxlii. 9, p. 36, but the remainder of his restoration is inadmissible. For the term *ἐτάγη* cf. the phrase *ταγῆναι ἐν τῇ τῶν τετελευτηκότων τάξει* (e. g. **79**. 11), **257**. 23 [*ἐ*]*ν ἀνεπικρίτοις τετάχθαι*, &c.

12. *διὰ λα*[*ογρ*]*α*(*φίας*): cf. **478**. 22–3 *δι' ὁμολόγου λαογραφίας*.

1110. Census-return.

15·7 × 11·8 cm. A.D. 188.

This census-return, which is preserved on the recto of **1100**, though mutilated, is of interest as being concerned, like P. Reinach 49 of the year A.D. 215–16, with Antinoöpolis (cf. **970**). It resembles the Reinach return in being addressed to a board of three persons from one *φυλή*, who had been chosen (by the senate) to superintend the census in one of the districts of the city. The return is made by a citizen of Antinoöpolis, apparently a young man, whose household consisted chiefly of slaves. Incidentally it adds to the list of Antinoïte demes (cf. the note on l. 1), and provides new evidence for the date of the praefecture of Aurelius Papirius Dionysius (ll. 6–7). Both the beginnings and ends of the lines are lost; the extent of the lacunae can be measured by ll. 6–8, but it is uncertain how the lines should be divided, and the arrangement adopted is only hypothetical. Two diagonal dashes have been drawn across the top left-hand corner.

[20 letters]ρου Παρρασείῳ καὶ Ἰσιδώρῳ Διδύμου
Ἐρ[μαιεῖ . . . . . .
[20 letters]. Ἑρμείνου Ἀνουβιάδος Ἑρμαιεῖ τοῖς
τρι[σὶ φυλῆς . . . . .
[. . . . . αἱρεθεῖσι] πρὸς τῇ κατ᾽ οἰκίαν ἀπογραφῇ το(ῦ) β
[γράμματος.
[παρὰ Διοσκουρίδου . . . .]ου τοῦ Διοσκουρίδου Ἀδ[ρ]ιανείου τοῦ καὶ
Ὀλ[υμπίου . . . . .
2nd hand 5 [20 letters]α νεικήσαντος τῷ κδ (ἔτει) Α[ὐρη]λίου
Κομμόδου Ἀντω[νίνου Καίσαρος
[τοῦ κυρίου . . . . . π]ἀνοπλον. ἀπογρ[ά]φομαι [[τα]] κα[τὰ τ]ὰ
κελευσθέντα ὑπὸ Αὐρηλ[ίου Παπιρίου
[Διονυσίου τοῦ κρατίσ]του ἡγεμόνος εἰς τὴν [πρὸς τὸ ἐ]νεστὸς κη
(ἔτος) Αὐρηλίου Κ[ομμόδου Ἀντω-
[νίνου Καίσαρος το]ῦ κυρίου κατ᾽ οἰκίαν ἀπογραφ[ὴν . . . .] . s εἰς
τὴν [ὑπά]ρχ[ουσαν . . . . . .
[. . . . .]ος Σαβεινίῳ τῷ καὶ Ἁρμονιεῖ οἰκία[ν . . . . .]ν
τα . [. . . . ἐν τῷ β γράμματι

[πλινθείῳ .] βορείῳ ἐν ᾗ οἰκῶ, κα εἰμὶ πρὸς τὸ ἐνεστ[ὸ]ς ἔτος (ἐτῶν) κ̣[16 letters
[. . . . .] . Ζωίλου Ζωίλου γυμνασιαρχήσαντος τῆς Ὀξυ-
ρύ[γχων πόλεως . . . . . .
[. . . . δουλικὰ] σ̣ώμ̣ατα ἐμοῦ τοῦ Διοσκουρίδου κατηντηκότα
μ[οι . . . . . .
[. . . . .] . ος̣ [(ἐτῶν) ., Νά]ρκισσος ἀγοραστὸς (ἐτῶν) κη,
Ὧρος ὁμοίως [15 letters
[19 letters ? Πα]μῶνθις (ἐτῶν) κβ, Παυλῆμις ὁ καὶ
Παυλ̣ί[νος 12 letters
[20 letters (ἐτῶν)] . ϛ, Πλουτίων (ἐτῶν) κβ, Δίδυμος
νυνὶ ϵ[15 letters
[17 letters οἰκογ]ε̣νὴς ἐκ δούλης Σαραπιάδος (ἐτῶν) δ [
15 letters
[23 letters] . τος (ἐτῶν) ιθ, Σαραπιὰς ὁμοίως
δούλ[η 14 letters
[24 letters]ε̣ιναροῦς ἡ καὶ Πεῖνα (ἐτῶν) ιβ,
Ἰδιο̣κ . [14 letters
[30 letters]τ̣α̣ι̣ (ἐτῶν ?) κ̣δ, τ̣αῦ[τ]α
πρ̣ό̣τ̣ε̣ρ̣ο̣[ν 14 letters
[. . . . . καὶ ὀμνύω τὴν Αὐρηλίου Κομμόδου Ἀν]τωνίνου
Κα[ίσαρος τοῦ κυρίου
[τύχην 32 letters καὶ] ἐξ ὑειοῦς
καὶ ἐπ' [ἀληθείας ἐπι-
[δεδωκέναι τὴν προγεγραμμένην ἀπογραφὴν] καὶ μηδὲν δ̣ι̣[εψεῦσθαι.
. . . . . .

2. ερμεινου corr. from ερμιου. First ϵ of ερμαιει over an erasure? 6. τ]α before κελευσθεντα added above the line. 11. ζωῖλου Pap. 18. ἴδιοκ . Pap. 21. ϵ of νειους corr. from ῖ.

1. Παρράσειος and Ἑρμαιεύς (cf. l. 2) are both new deme names. A new deme of the Hadrianian tribe also occurs in l. 4.

2–3. Cf. P. Reinach 49. 2, as corrected on p. 240, τοῖς τ[ρ]ισὶ φυλῆς Ματιδίας αἱρεθεῖσι πρὸς τῇ κατ' οἰκίαν ἀπογραφῇ τ[ο]ῦ βήτα γράμματος. Perhaps the φυλὴ Ματιδία was especially associated with the β γράμμα and should be restored in the present case also; but φυλῆς Ματιδίας αἱρεθεῖσι would hardly fill the lacuna. It is not clear in the original that an abbreviation of τοῦ was intended, the ο not being raised appreciably above the τ.

4. Ὀλ[υμπίου: this very appropriate supplement was suggested by Wilcken; cf. *Archiv* iv. p. 556. Clearly neither of the two known Hadrianian demes, Καπιτωλιεύς (B. G. U. 301. 2) and Σωσικόσμιος (B. G. U. 709. 24), suits the remains, but Τ[is possible in place of Ο[.

5.]α is the termination of the name of some athletic festival, perhaps τὰ μεγάλα Ἀντι-νοεί]α, for which cf. B. Brit. Mus. 1164. (*i*) 14–16.

6. Either π]άνοπλον or] ἔνοπλον may be read; some such word as δρόμον probably preceded.

For M. Aurelius Papirius Dionysius cf. Cantarelli, *La Serie dei Prefetti*, p. 61. The papyrus provides a welcome confirmation of the inference that he was praefect in A.D. 188.

7. πρὸς τὸ ἐ]νεστὸς κη (ἔτος): Fayûm census-returns were not usually sent in until the year after the census-year. From other districts, however, there are several examples, besides the present, dated in the actual year of the census; cf. P. Reinach 49, P. Brit. Mus. 915, P. Hamburg 7, Wessely, *Stud. Pal.* ii. pp. 27–8, 31. The editors of P. Brit. Mus. 915 were wrong in suspecting an error on the part of the scribe, not noticing that the date in l. 41 is confirmed by ll. 20–21. For πρὸς τό cf. P. Reinach 49. 7.

9–10. Cf. P. Reinach 49. 11 ἐν τῷ βῆ[τα] γρ[άμ]ματι πλινθείῳ ἕκτῳ νοτ[εί]ῳ (νου[. .]ω Reinach, νοτ[εί]ου Preisigke), P. Strassb. 34. 9, where similarly νοτείῳ, not νοτείου, is probably to be read; for the πλινθία at Antinoöpolis see also P. Brit. Mus. 1164. (*c*) 12–13. The deme-name Ἁρμονιεύς has occurred in P. Hamburg 15. 3, 16. 12, P. Brit. Mus. 1164. (*i*) 23, &c.

10–11. καὶ τὴν γυναῖκά μου . . . is probably to be supplied in the lacuna.

18. Ἰδιοκ. [is apparently another name; ἰδιώτης (e. g. B. G. U. 123. 13, 137. 10, 15) is improbable.

21–2. Cf. 480. 9–11. For the omission of γ in ὑ(ε)ιοῦς cf. e. g. P. Par. 42. 2 ὑιαίνομεν.

1111. CENSUS-RETURNS.

10·2 × 13·4 cm. A.D. 203.

Two returns for the census of A.D. 201–2, relating to the Oxyrhynchite village of Mermertha. They were stuck together to form a roll, but the first line of Col. i, owing no doubt to the relative shortness of that particular sheet, corresponds with the eighth of Col. ii; in the left margin also there are some slight remains of the document (no doubt a similar declaration) affixed on that side. Col. i, of which the commencement is preserved, is unaddressed, like 479.

Col. i.

Παρὰ Διδύμης Κεφάλωνος μη[τ(ρὸς)
Διδύμης μετὰ κυρίου Ἡλιοδ(ώρου) Διον(υσίου)
ἀπ' Ὀξυρύγχ(ων) πόλ(εως). κατὰ τὰ κελ(ευσθέντα) ὑπὸ Μαι-
κίου Λαίτου τοῦ λαμπ(ροτάτου) ἡγεμόνος ἀπογρά(φομαι)

πρὸς τὴν τοῦ διελ(θόντος) ι (ἔτους) κατ᾽ οἰκίαν ἀπογρα(φὴν)
τὴν ὑπάρχουσάν μοι ἐν τοῖς ἀνὰ μέ-
σον ἐπ᾽ ἀπηλ(ιώτου) μέρεσι κώμης Μερμέρθ(ων)
σὺν τοῖς ὁμογνη(σίοις) μου ἀδελ(φοῖς) Ἀσκλᾶτι καὶ
Κεφάλωνι (πρότερον) τῆς μητ(ρὸς) ἡμῶν κατὰ τὸ
(ἥμισυ) καὶ (πρότερον) τοῦ πατ(ρὸς) ἡμ[ῶν] τ̣ο̣[ῦ αὐτ(οῦ)
Κεφάλωνος τὸ λοι[πὸν (ἥμισυ) . . . . . .
[. .] ὁμοί(ως) . [
. . . . . .

6. ὕπαρχουσαν Pap. ε of εν corr. from υ.

Col. ii.

. . . . . .
ἀπὸ κώμης]
Μερμ[έρθ(ων). κατὰ τὰ κελ(ευσθέντα) ὑπὸ Μαικίου
Λαίτου τοῦ λαμ[π(ροτάτου) ἡγεμόνος
ἀπογρά(φομαι) πρὸς τὴ[ν τοῦ ι (ἔτους) κατ᾽ οἰκ(ίαν)
ἀπογρα(φὴν) τὸ ὑπάρ[χον μοι ἐν τῇ κώ(μῃ)
(πρότερον) τοῦ πατρὸς καὶ (πρότερον ?) [τοῦ ἐκείνου πα-
τρὸς Ἀδμήτου ἥ[μισυ μέρος
τόπ(ου) περιτετιχισμ(ένου) ἐφ᾽ [οὗ ἀπογρα(φόμεθα)·
Ἄδμητος Ἡρακλή[ου (ἐτῶν) . .
μητ(ρὸς) Ταποντῶτ[ος . . . . . ,
ὃν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι ἀ̣[πὸ . . . . .
Ἡρακλῆς υἱὸς μητρὸς [. . . . . ,
ὃν δηλ(ῶ) τετελ(ευτηκέναι) ἔτι πάλα̣[ι . . . . . .
Ἄδμητος υἱὸς μητ(ρὸς) Τ[. . . . . .
ἄτ(εχνος) ἄση(μος) [(ἐτῶν) . .
Μιεῦς ἀδελφ[ὸς
[
. [
. . . . . .

i. 'From Didyme daughter of Cephalon and Didyme, with her guardian Heliodorus son of Dionysius, of the city of Oxyrhynchus. In accordance with the orders of his excellency the praefect Maecius Laetus I register for the house to house registration of the past 10th year the house belonging to me in the mid-eastern parts of the village of Mermertha together with my full brothers Asclas and Cephalon, formerly the property of our mother in respect of one half and of our father the said Cephalon in respect of the remaining half . . .'

i. 3–5. It is clear from this passage that Q. Maecius Laetus remained in office down to the beginning of September A.D. 202, and, since census-returns were commonly sent in when the year was well advanced, it is probable that his tenure extended into A.D. 203. Cantarelli is accordingly mistaken (*La Serie dei Prefetti*, p. 65) in dating the praefecture of Subatianus Aquila from the year 201–2 on the strength of B. G. U. 484, in which the census of A.D. 201–2 is referred to but which cannot itself have been written in that year, as **1111** proves. The earliest date for the commencement of the tenure of Subatianus Aquila is A.D. 202–3 (Euseb. vi. 3. 3; cf. *Archiv* v. p. 418).

The statement of the text that the census of A.D. 201–2 was ordered by Laetus is of interest for another reason, to which my attention has been drawn by Wilcken. Rostowzew in *Röm. Kolonat*, pp. 209–11, seeks to bring into close connexion with the census the edicts of Subatianus Aquila and Valerius Datus directing people to return to their homes. It is now clear that Subatianus Aquila was no more the initiator of the census of A.D. 201–2 than Valerius Datus was of the census of A.D. 215–16, and hence their edicts at any rate formed no part of the original orders for holding the census. Cf. Wilcken's forthcoming *Chrestomathie*, p. 235.

ii. '. . . of the village of Mermertha. In accordance with the orders of his excellency the praefect Maecius Laetus, I register for the house to house registration of the 10th year the half share of a walled space belonging to me at the village, formerly the property of my father and formerly of his father Admetus; at which we return ourselves as follows: Admetus son of Heracleus, aged . . years, my mother being Tapontos daughter of . . ., whom I declare to have died in the . . . year; my son Heracles by . . . daughter of . . ., whom I declare to have died long ago; my son Admetus by T . . . daughter of . . ., having no trade or distinguishing mark, aged . . . years; my brother Mieus . . .'

6. For the repetition of (*πρότερον*) cf. i. 9–10. *α* is clear, but whether it is the numeral or not is doubtful.

8. For the supplement cf. **171**. 11 (Part II, p. 208). I suspect that *ἐφ' οὗ* should also be read in P. Flor. 4. 12.

11. The entries here and in l. 13 concerning the death of the mother's father are unusual. They can hardly refer to the persons named in ll. 9 and 12, since it is the rule for the name of the person making the return to stand first; cf. e. g. P. Flor. 4.

17. A horizontal stroke at the beginning of this line may either belong to a letter, e. g. *τ*, or represent *γίνονται*.

1112. Purchase of Acacia-trees.

17·3 × 9 cm. A.D. 188.

Two extracts from the records of the idiologus giving the substance of declarations made by a certain Apollonius concerning purchases by him of acacia-trees (*ἄκανθαι*). These trees were evidently the property of the government, and were bought by Apollonius at the rate of 13 drachmae each, a very much smaller price than that found in the private contract **909**, where 14 trees fetch 1,200 drachmae. That document, however, is some forty years later in date than **1112**, which belongs to the reign of Commodus, and of course there may have been a considerable difference in the size and condition of the trees; some of those here sold are described as 'fallen' (l. 23). The extracts, which are very cursively written and much abbreviated, are written across the fibres on the verso of the papyrus; on the recto are the beginnings of some lines of a second-century account.

Τὸ κ(ατ' ἄνδρα ?) ἰδίου λόγ(ου), α τό(μου)·
μητροπ(όλεως). Ἀπολ(λώνιος) ἐπ(ικαλούμενος) Ὡρίω(ν) Ἀπολ(λωνίου) ἐξη(γητεύσας)
δηλ(ῶ) κεκυρῶσθ(αι) τὰς σημανθείσας τῷ Πα[ῦν]ι μηνὶ τοῦ
κη (ἔτους) ἀκάνθας ὑπὸ μὲν τοῦ
τῆς Νεμέ(ρων) ἐπὶ χώ(ματος) (πρότερον)
Σαρᾶ Ἀμόιτο(ς) περὶ Πεεννῶ
α, ὑπὸ δὲ τοῦ τῆς Σερύ(φεως)
ἐπὶ χώ(ματος) ἔργου Κονίωνο(ς)
περὶ Σενεμελε(ὺ) β, καὶ
ὑπὸ τοῦ τῆς Σεντὼ ἐπὶ χώ(ματος)
ἀπεργασίας τοῦ ε (ἔτους) θεο(ῦ) Οὐεσπ(ασιανοῦ)
ὄντος ἐκ βορ(ρᾶ) τῆς Σενοικο( )
α, (δραχμῶν) νβ καὶ τῶν ἐπομέ(νων)
τῷ κθ (ἔτει) Ἀθὺρ ι, τι(μῆς) (δραχμῶν) νβ
[πρ(οσ)]δ(ιαγραφομένων) (δραχμῶν) γ (ὀβολοῦ) (ἡμιωβελίου), ⁄ (δραχμαὶ) νε (ὀβολὸς) (ἡμιωβέλιον).

ὁμ(οίως) τοῦ α(ὐτοῦ) τό(μου).
Ἀπολλώνιο[ς] ὁ προτεταγμέ(νος)
ἐπ(ικαλούμενος) δηλ(ῶ) κεκυρῶσθ(αι) τὰς ση-
μανθείσας ὑπὸ πρ(εσ)β(υτέρων) δια-
δεχο(μένων) κωμογρα(μματείαν) Νεμ(έρων) ἀκάνθ(ας) γ
ἐν τοῖς βορ(ρ)[ι]νοῖς μέρεσι χώματο(ς)
εν . ελ . . . καὶ Θώσβ( ) καταπεπτω(κυίας)
κυπει( ) (δραχμῶν) μ καὶ τῶν ἐπομένω(ν)
τῷ κθ (ἔτει) Ἀθὺρ ιβ, τι(μῆς) [(δραχμῶν)] μ πρ(οσδιαγραφομένων) β (τριω-
βόλου), / (δραχμαὶ) μβ (τριώβολον).

1. ιδιουλ Pap. 2. First ω of ωριων corr. from ῃ. 7. Second ν of πεεννω corr. 20. ρ'β̄ Pap. 22. βορ̣[.]νοις Pap. 25. ρ' Pap.

'Individual list of the idiologus, volume 1; department of the metropolis. I, Apollonius surnamed Horion, son of Apollonius, ex-exegetes, declare that I have been duly assigned the acacia-trees designated in the month Pauni of the 28th year, one by the comogrammateus of Nemera on the embankment formerly belonging to Saras son of Amoïs in the neighbourhood of Peënno, two by the comogrammateus of Seruphis on the embankment in the tillage of Conion in the neighbourhood of Senemeleu, and one by the comogrammateus of Sento on the embankment in the reclamation of the 5th year of the deified Vespasian situated to the north of Senoikoth . . ., for 52 drachmae and extra payments, in the 29th year, Hathur 10, the price being 52 drachmae and the additional charges 3 drachmae 1½ obols, total 55 drachmae 1½ obols.

Likewise in the same volume. I, Apollonius the aforesaid surnamed, &c., declare that I have been duly assigned the three acacia-trees designated by the elders, being deputies for the comogrammateus of Nemera, in the northern parts of the embankment of . . . and Thosbis, which have fallen down . . ., for 40 drachmae and extra payments, in the 29th year, Hathur 12, the price being 40 drachmae and the additional charges 2 drachmae 3 obols, total 42 drachmae, 3 obols.'

1. τὸ κ(αϊ) ἄνδρα): so e.g. P. Brit. Mus. 259. iii. 104; the third letter is possibly β, but not μ. The superfluous λ above the line (cf. the critical note) stood for λ(όγου), but the writer changed his mind and added λόγ(ου), without cancelling the suspended λ.

5. τοῦ: *sc.* κωμογραμματέως; cf. ll. 20–1.

7. For Πεεννώ cf. **713**. 26. The scribe seems to have at first intended to abbreviate the name after Πεεν; cf. the note on l. 1, and l. 22 βορ(ρ)[ι]νοῖς.

10. Σενεμελε(ύ): Σενεκελε(ύ) (**899**. 7, **1052**. 3, &c.) can only be read on the supposition that the ε was miswritten, which would be natural were it not for the fact that Σενεμελεύ seems to have been the spelling in **482**. 5. Possibly, then, Σενεκελεύ and Σενεμελεύ were distinct places.

14. ἐπόμενα is the usual term for extra charges in connexion with government sales; cf. **513**. 12, P. Amh. 97. 14. As suggested in the note on **513**. 12, they are not to be distinguished from the προσδιαγραφόμενα, on the amount of which see the next note.

16. For this contraction of προσδιαγραφομένων cf. ll. 20 πρ(εσ)β(υτέρων) and l. 25, where the δ is omitted. Other instances of such contraction are P. Amh. 35 βα(σιλι)κῶν and the common κ(ώτ)οι(κος); cf. also l. 22. The προσδιαγραφόμενα amount to $6\frac{1}{4}$ per cent. of the price, both here and in l. 25; the same proportion is found in **513**. 15.

19. ε' is no doubt to be interpreted ἐπ(ικαλούμενος) here as in l. 2, the following name, &c., being omitted for the sake of brevity. Apparently in l. 2 also the scribe originally began to write δηλῶ immediately after ἐπ(ικαλούμενος); cf. the critical note.

20. πρ(εσ)β(υτέρων) διαδεχο(μένων) cf. e.g. B. G. U. 6. 4, 15. i. 8.

23. It may be doubted whether εν is the preposition or the first syllable of a village-name. It does not seem possible to read ἐν Τεπούει, a name coupled with Θῶσβις in **721**. 9.

24. The two final letters of κυπει( ) may be αγ.

1113. Return of Unirrigated Land.

17·3 × 14·9 cm. A. D. 203.

Two declarations, which have been joined together, concerning unirrigated land; cf. P. Grenf. II. 56, P. Fay. 33, P. Tebt. 324, B. G. U. 139, 198, 973, P. Hamburg 11. One is addressed to the comogrammateus of the village near which the land was situated, the other, like B. G. U. 198, bears no address. Such returns were usually made in consequence of an order of the praefect in office, but in P. Hamburg 11, as in the present case, the authorization is stated to have emanated from the procurator usiacus Claudius Diognetus, who is also known from P. Giessen 48. 25 and papyri published by Wilcken in *Hermes*, xxiii. p. 593 (A. D. 197) and Comparetti in *Mélanges Nicole*, pp. 57 sqq. (Cols. i and iv, A. D. 203, not second century, as was pointed out by Stein, *Archiv* iv. 165).

Col. i.

Κωμογρα(μματεῖ) Σεντὼ καὶ ἄλλων
κωμῶν τῆς μέσης τοπ(αρχίας)
παρὰ Διδύμου τοῦ καὶ Διδυμίω-
νος ἀρχιερατεύσαντ[ος] τοῦ
ἐν Ὀξυρύγχων πόλε[ι] σεβασμιωτάτου
Ἁδριανείου καὶ Διογέν[ο]υς καὶ
Σαρα[π]ίωνος τοῦ καὶ Ἀριστοκλέους
ἀμ[φ]οτέρων Σαραπίωνος
μ[η]τ[ρὸ]ς Ἀρι[σ]τ[ο]κλείας τῆς καὶ

[Χαι]ρημονίδος ἀπὸ τῆς αὐ-
[τῆς] πόλε[ω]ς. κατὰ τὰ κελευσθ(έντα)
ὑπὸ Κλα[υ]δίου Διογνήτου τοῦ
κρ[ατί]στου ἐπιτρόπου ἀπογρα(φόμεθα)
π[ρὸ]ς τὸ ἐνεστὸς ια (ἔτους) ἣν ἔχο-
μ[εν] ἄβροχον περὶ Σεντὼ
[ἐ]κ [το]ῦ Κλεάνδρου σὺν τοῖς
παρορ[ίο]ις εἰς Διονύσιον
Ἀπίωνος (πρότερον ?) ἀβρόχου
(ἀρούρας) . δ′.
(ἔτους) ια Αὐτοκρατόρων Καισάρων
Λουκίου Σεπτιμίου Σεουήρου Εὐσεβ[οῦς]
Περτίνακος Ἀραβικοῦ Ἀδιαβηνικοῦ
Παρθικοῦ Μεγίστου καὶ Μάρκ[ο]υ
Αὐρ[η]λίου Ἀντωνίνου Εὐσεβοῦς
. . . . . .

18. α′ Pap.

Col. ii.

2nd hand Παρὰ Σαραπίωνος τοῦ καὶ Φ[ανίου γυμνασιαρχ(ήσαντος) τῆς Ὀ-
[ξυρύ]γχ(ων) πόλ(εως) καὶ ὡς χρημα(τίζει) ἀπ' Ὀ[ξυρύγχ(ων) πόλ(εως).
κατὰ τὰ κελ(ευσθέντα)
[ὑπὸ] Κλαυδίου Δειογνήτου τ[οῦ κρατίστου
[ἐπιτρ]όπ(ου) τῶν κυρίων Σεβαστῶ[ν ἀπογρά(φομαι) πρὸς τὸ
[ια (ἔτος)] περὶ κώμην Ψῶβθιν μ[έσης τοπ(αρχίας) ἐκ τοῦ Φι-
λονείκου μητρικοῦ πρότ(ερον) Α[. . . . . .
νυπτᾶτος ἀπὸ (ἀρουρῶν) δι′β′ [ἀβρόχου (ἀρούρας) . .
[κ]αὶ ὀμνύω τὴν Λουκίου Σεπ[τιμίου Σεουήρου
Εὐσεβοῦς Περτίνακος καὶ Μ[άρκου Αὐρηλίου
[Ἀ]ντωνίνου Εὐσεβοῦς Σεβασ[τῶν τύχην καὶ Που-
βλίου Σεπτιμίου Γέτα Καίσ[αρος Σεβαστοῦ μὴ ἐψ(εῦσθαι).
[(ἔτους) ια] Αὐτοκρατόρων Καισάρ[ων Λουκίου Σε-
πτιμίου Σεουήρου Εὐσεβο[ῦς Περτίνακος

Ἀραβικοῦ Ἀδιαβηνικοῦ Παρ[θικοῦ Μεγίστου
καὶ Μάρκου Αὐρηλίου Ἀντων[ίνου Εὐσεβοῦς
Σεβαστῶν καὶ Πουβλίου Σε[πτιμίου Γέτα
Καίσαρος Σεβαστοῦ (2nd hand) *Μεχεὶρ* [. . *Σαραπίων ὁ*
[κα]ὶ Φ[α]νίας γυμνασιαρχ[ήσας ἐπιδέδωκα.

'To the comogrammateus of Sento and other villages in the middle toparchy from Didymus also called Didymion, ex-chief-priest of the most august temple of Hadrian in the city of Oxyrhynchus, and from Diogenes and Sarapion also called Aristocles, both sons of Sarapion and Aristocleia also called Chaeremonis, of the said city. In accordance with the orders of his highness the procurator Claudius Diognetus we register for the current 11th year the unwatered land belonging to us at Sento in the holding of Cleandrus with the adjacent ground standing in the name of (?) Dionysius son of Apion, namely . $\frac{1}{4}$ arourae of land previously unwatered.' Date.

'From Sarapion also called Phanias, ex-gymnasiarch of the city of Oxyrhynchus, and however he is styled, of the city of Oxyrhynchus. In accordance with the orders of his highness the Imperial procurator Claudius Diognetus I register for the 11th year at the village of Psobthis in the middle toparchy in the holding of Philonicus, once belonging to my mother and formerly in the possession of A . . . son of . . . nuptas, . . arourae of unwatered land out of $4\frac{1}{12}$ arourae, and I swear by the fortune of Lucius Septimius Severus Pius Pertinax and Marcus Aurelius Antoninus Pius Augusti and Publius Septimius Geta Caesar Augustus that I have made no false statement.' Date.

i. 14. This date is noticeable, since both B. G. U. 139 and P. Hamburg 11 refer to the 10th year, and evidence is thus for the first time obtained of the registration of unirrigated land in two consecutive years. The fact that such a registration took place in the year 202–3 is a slight argument in favour of the supposition that B. G. U. 108 is also concerned with *ἄβροχος γῆ* (cf. Eger, *Grundbuchwesen*, p. 183, note 3), in which case a third consecutive year would have to be added. This, however, would not necessarily disprove our view that the returns of unirrigated land were not annual (P. Oxy. II. p. 177), for a succession of low Niles is quite possible; cf. Eger, *op. cit.*, p. 184.

17. For *παρορ[ίο]ις* cf. P. Flor. 50. 9, 86 (*ἡ παρόριος*). *σωματιζομένην* or an equivalent phrase is probably to be understood before *εἰς* on the analogy of most of the other returns, e. g. P. Fay. 33. 18–19 *αἱ οὖσαι διὰ σωματισμοῦ εἰς . . .*, B. G. U. 139. 13–14 *σωματιζομένας εἰς . . .*, 198. 8–9 *διὰ δὲ σωματισμοῦ εἰς . . .* On the meaning of *σωματισμός* cf. the note on P. Fay. 33. 18–19, and Eger, *Grundbuchwesen*, p. 188, Lewald, *Röm.-Aeg. Grundbuchrecht*, p. 79.

18. (*πρότερον*) is apparently meant; *ἀπ(ό)* is inadmissible.

ii. 1. Cf. ll. 17–18.

10. Considerations of space indicate that *τύχην* stood in this line and not in l. 11.

1114. Declaration of Inheritance.

26 × 56 cm. A. D. 237. Plate VII.

A Latin declaration made to the responsible Roman official by M. Aurelius Saras, a citizen of Oxyrhynchus, that his wife had died intestate, and that the inheritance, which passed to their two daughters, was of the value of 200,000 sesterces and free from the *vicesima hereditatium* or succession duty of 5 per cent. To this declaration is appended an affidavit in Greek, duly witnessed, of the fact of intestate death, and a subscription in Latin of a notary of the office concerned with the tax.

The persons concerned were all Aurelii, and therefore subject to the *vicesima*; it was indeed in the interest of this and similar taxes, so we are told (Dio lxxvii. 9), that the *constitutio Antonina* was promulgated; cf. *Archiv* v. p. 429. On the history of the impost see Bachofen, *Ausgew. Lehren des R. Civilrechts*, pp. 322 sqq., Cagnat, *Les Impôts indirects chez les Romains*, pp. 175 sqq., Hirschfeld, *K. Verwaltungsbeamten*, pp. 96 sqq. Instituted by Augustus it was levied upon all inheritances and legacies except where the beneficiaries were near relations or the estate inconsiderable (πλὴν τῶν πάνυ συγγενῶν ἢ καὶ πενήτων, Dio lv. 25). Caracalla, who raised the rate to 10 per cent., abolished the exemption in virtue of close relationship (Dio lxxvii. 9, Ulpian, *Coll.* xvi. 9. 3); but these changes were reversed by his successor Macrinus (Dio lxxviii. 12). What degree of affinity is to be understood from Dio's phrases πάνυ συγγενῶν and πάνυ προσήκουσι is not clear (cf. Cagnat, *op. cit.*, p. 184), but daughters succeeding to an intestate mother, as they were entitled to do by the recent *Senatus consultum Orfitianum* (cf. **1118**. 13), would doubtless be included within the exemption, and this benefit would extend to their father, who in such a case would be the *de facto* heir; cf. the note on l. 9. A niece on the other hand seems not to have enjoyed immunity, for in P. Amh. 72, a declaration by a woman of the value of an intestate uncle's estate to which she was succeeding (A. D. 246), there is no mention of any claim to exemption. Relationship and not poverty was evidently the ground of the claim in the present instance. The taxable minimum is indeed uncertain, but it can hardly have reached 200,000 sesterces; Bachofen puts it at half that amount (*op. cit.*, pp. 341–2; so Mommsen, *Die Röm. Tribus*, p. 120, Marquardt, *Staatsverw.* ii. p. 259). The tax no longer existed in the time of Justinian (*Cod.* vi. 33. 3) and its abolition was perhaps one of the financial reforms of Diocletian and Constantine; this papyrus appears to be the latest document in which it is directly mentioned.

The Latin *professio* and the subscription of the notary are written in clear cursive hands rather similar in type to that of P. Grenf. II. 108 of the latter half of the previous century. Dots or short dashes are, as usual, commonly placed after abbreviations and occasionally after other words (ll. 5, 37). Line 38 is in a smaller and less legible writing.

. . . . . .

Perpet[uo et Corneliano co(n)s(ulibus) anno iii Imperatoris Caesaris Gaii Iuli Veri Maximini

Pii A[ug(usti) Germanici Max(imi) Dacici Max(imi) Sarm]atici [Max(imi) et Gaii Iuli Veri Maximi Germanici Max(imi)

Dacici M[ax(imi) Sarmatici Max(imi) Caesaris sancti]ssim[i Aug(usti) fili Aug(usti)

[ ] . [

5 [*A*]*pud Geminium Val[entem* 44 letters

procurationis. [

Marcus Aurelius Saras fa[ctus] gymnas[iarchus decurio civ]itat[i]s O[xyrhi]nchitarum

filius Marci Aureli Diogenis q(ui) e(t) Hel[iodori facti euthe]n[i]a[r]chae . . . [. . . .] . . [.]s . . . ae

civitatis Alexandrinorum prof[iteor . . . . .] filiabus me[i]s Aureliabus Stra-

10 *tonice q(uae) e(t) Sosipatrae et Apolloniae [q(uae) e(t) Dieutis] h[er]editatem seu bonorum possessionem Aureliae Ap[o]lloniae filiae Marci Aurel[i] Apolloni Demetri q(ui) e(t) Psammidis facti gymnasiarchi decurionis civitatis Oxyrinchitarum, matris eorum uxoris*

autem suae, intestatae defunctae civitat{a}e Oxyrinchitarum prid(ie) non(as) Iul(ias) q(uae) p(roximae?) f(uerunt)

hora diei tertia secundum testation[e]m de hac re factam cuius exemplum subieci,

15 *eamque hereditatem esse ducena[ri]am et inmunem a vicensima.*

exemplum testationis.

2nd hand *Ἔτους τρίτου Αὐτοκράτορος Καίσαρος Γαΐου Ἰουλίου Οὐήρου Μαξιμείνου Εὐσεβοῦς Εὐτυχοῦς*

Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ Μεγίστου Σαρματικοῦ Μεγίστου καὶ Γαΐου Ἰουλίου

Οὐήρου Μαξίμου Γερμανικοῦ Μεγίστου Δακικοῦ Μεγίστου Σαρματικοῦ Μεγίστου τοῦ

ἱερωτάτου Καίσαρος Σεβαστοῦ υἱοῦ τοῦ Σεβαστοῦ Ἐπεὶφ ιβ, ἐν Ὀξυρίνχων πόλει.

*Μάρκος Αὐρήλιος Σαρᾶς γυμνασιαρχήσας βουλευτὴς τῆς Ὀξυρινχειτῶν πόλεως υἱὸς Μάρκου Αὐρηλίου Διογένους τοῦ καὶ Ἡλιοδώρου εὐθηνιαρχήσαντος βουλευτοῦ τῆς λαμπροτάτης πόλεως τῶν Ἀλεξανδρέων καὶ ὡς χρηματίζει ἐμαρτύρατο τοὺς τόδε τὸ μαρτυροποίημα σφραγίζειν μέλλοντας τῇ ἐνεστώσῃ ἡμέρᾳ{ν} περὶ ὥραν τρίτην ἀπευκταίως Αὐρηλίαν Ἀπολλωνίαν θυγατέρα Μάρκου Αὐρηλίου Ἀπολλωνίου Δημητρίου τοῦ καὶ Ψάμμιδος καὶ ὡς χρηματίζει γυμνασιαρχήσαντος βουλευτοῦ τῆς Ὀξυρινχειτῶν πόλ[εω]ς γυναῖκα ἑαυτοῦ μητέρα τῶν κοινῶν θυγατέρων Αὐρηλιῶν Στρατονείκης τῆς καὶ Σωσιπάτρας καὶ Ἀπολλωνίας τῆς καὶ Διεῦτος ἀφηλίκων ἀδι-

Col. ii.

[ἄθετον τελευτῆσαι

. . . . . .

3rd hand [60 letters]β[

4th hand [Σα]ρᾶπίωνι ὁ κ[α]ὶ [. . . . .]σκα[30 letters]ο.[. . . . . *ἀποδεδειγμέ[νος] ἀρχιερεὺς βουλε[υτὴς] ⟨τῆς⟩ προκειμ[έ]νη[ς πόλ(εως)* . .] . [. . . .]α[.] . . [. . . . . .

5th hand *Μάρκος Αὐρήλιος Σαρᾶς γυμν[α]σιαρχήσα[ς] βουλ(ευτὴς) τῆς Ὀξυρυ[γ]χειτῶ[ν πόλ(εως) ἐπιδέδωκα τὴν ἀπογραφήν.*

6th hand *Ivivilinus Aug(usti) lib(ertus) tabul(arius) intestatam dec[e]ssisse secundum*

adfirmationem insertam pr(idie) non(as) Iul(ias) Perpetuo et Corneliano co(n)s(ulibus) notavi pr(idie) id(us) Iul(ias) co(n)s(ulibus) s(upra) s(criptis).

7th hand *ạc̣ṭ(um) ṣ( )...[.....]I[u̯l(ias) Perpetuo et Corneliano co(n)s(ulibus).*

17. γαΐου ϊουλιου Pap.: so in l. 18. 20. ἱερωτατου . . . ϋιου Pap. Second σ of second σεβαστου corr. from ρ. 21. ϋιος Pap. 31. Second κ corr.?

'In the consulship of Perpetuus and Cornelianus, in the third year of the emperor Caesar Gaius Julius Verus Maximinus,' &c., 'before Geminius Valens . . . of the procuratorship. Marcus Aurelius Saras, ex-gymnasiarch, senator of the city of Oxyrhynchus, son of Marcus Aurelius Diogenes also called Heliodorus, ex-eutheniarch of the [most illustrious] city of Alexandria, declare [on behalf of (?)] my two daughters Aurelia Stratonice also called Sosipatra and Aurelia Apollonia also called Dieus the inheritance or possession of the property of Aurelia Apollonia daughter of Marcus Aurelius Apollonius son of Demetrius also called Psammis, ex-gymnasiarch and senator of the city of Oxyrhynchus, their mother and my wife, who died intestate at the city of Oxyrhynchus on the day before the succeeding (?) Nones of July at the third hour of the day according to the affidavit made on this matter, of which I append a copy, and certify that the inheritance is of the value of two hundred solidi and free of the tax of a twentieth.

'Copy of the affidavit. In the third year,' &c., 'at the city of Oxyrhynchus. Marcus Aurelius Saras, ex-gymnasiarch and senator of the city of Oxyrhynchus, son of Marcus Aurelius Diogenes also called Heliodorus, ex-eutheniarch and senator of the most illustrious city of Alexandria, and however he is styled, called to witness the persons about to seal the present affidavit that on this day at about the third hour to the loss of our hopes Aurelia Apollonia daughter of Marcus Aurelius Apollonius son of Demetrius also called Psammis, and however he is styled, ex-gymnasiarch and senator of the city of Oxyrhynchus, his wife and the mother of their daughters Aurelia Stratonice also called Sosipatra and Aurelia Apollonia also called Dieus, who are under age, died intestate . . .' Signatures of witnesses and of Marcus Aurelius Saras in Greek and of a notary in Latin.

2–4. The small fragment assigned to the middles of these lines is doubtfully placed, *sancti*]*ssim*[*i* being unsatisfactory. *D*]*acici* could be read in place of *Sarm*]*atici*, but this causes greater difficulties in the next line.

5–6. Geminius Valens, if that was his name, was apparently an official in the office of the *procurator vicesimae*, who was no doubt appointed for Egypt as for other provinces; cf. Hirschfeld, *K. Verwaltungsbeamten*, pp. 102–4. A στατιὼν τῆς εἰκοστῆς τῶν κληρονομιῶν καὶ ἐλευθεριῶν at Arsinoïtonpolis is mentioned in B. G. U. 326. ii. 10.

7. It is noticeable, as Wilcken remarks, that the term *civitas* was now used where before the grant of the βουλή the correct Latin word was *metropolis*; cf. e. g. the Cairo diptych referred to in the following note.

8. *q(ui) e(t)*: the same abbreviation occurs e. g. in the *cretiones hereditatium* published by De Ricci from a Cairo diptych in *Nouv. Rev.* xxx. pp. 479 sqq. and reprinted in Bruns, ed. 7, pp. 319–20. At the end of this line *decurionis clarissimae* is expected, but cannot be read. Perhaps *decurionis* was omitted and some longer adjective used, e. g. *ṣp̣ḷ[en]d̲[i]d̲[i]ṣ-ṣ̣i]m̲ae*, which is a possible though not very satisfactory reading; or *decurionis* was written and the adjective was quite short, *d̲ec̣u̯[rionis]ṣ ṣ[.]ṣ . . . ae.*

9. How the lacuna after *prof*[*iteor* is to be filled is unfortunately somewhat doubtful.

The daughters could only succeed *iussu patris*, and he would at this period be the real beneficiary (Gaius ii. 87; modifications were subsequently introduced, *Cod. Just.* vi. 60): hence something like *me adnuisse* would be suitable. The construction of l. 15 rather suggests that an infinitive had preceded, otherwise the more neutral supplement [*pro duabus*] might be preferred.

13. *suae*: the construction demands *meae*; that *prof*[*iteor* and not *prof*[*itetur* preceded in l. 9 is indicated by *subieci* in l. 14.

The meaning of the letters *q. p. f.* here is uncertain; from their position and the run of the sentence they should refer in some way to the date, and the interpretation suggested in the text will give a tolerable sense. Or possibly *p* might represent *praesens* as an equivalent of the Greek *ἐνεστώς*; cf. l. 24. *q. p. f.* is also found in C. I. L. v. 5067. 7 of A.D. 103, *La*[*berio*] *ii cos.* [. . . . .] *q. p. f.* [. . *cur*]*atores Satur*[. . . . *i*]*nfra scripti.* The letters have there been explained as standing for *qui primi fuerunt*, referring to the persons *infra scripti*; that, however, is very doubtful, and it seems likely that the day of the month preceded in the lacuna, and that the meaning of the abbreviation is the same as in the present passage.

30. If l. 1 was the first of the column the loss at the top of Col. ii above l. 30 would not be expected to exceed more than three or four lines.

32. *μαρτυρῶ* or some equivalent term is to be supplied at the end of the line. *προκειμ*[*ένης*] is very doubtfully read.

35. *Ivivilinus* is a curious name, but I cannot read the letters otherwise; *Iul*(*ius*) *Vilinus* is inadmissible. *Tabularii* are frequently mentioned in connexion with the *vicesima*; cf. Hirschfeld, *op. cit.*, p. 105. They were commonly freedmen, as here.

38. If *actum* is right (cf. e. g. the Cairo diptych, *ap.* Bruns, p. 320), a place-name would be expected to follow, but the *s* followed by a dot seems clear. Perhaps *s*(*upra*) *s*(*cripto*) *die* was written.

1115. Reply to a Strategus.

23·5 × 20·8 cm. A.D. 284.

The writers of this letter were three agents for the delivery of the military annona, who had been asked by the strategus, in consequence of representations from the praefect and dioecetes, for the receipt for a large quantity of bread delivered by them to certain military and naval detachments. They accordingly forwarded the original receipt, enclosing at the same time a copy which they request the strategus to sign. The receipt had been issued in the sixth year of Probus (A.D. 281), but the signature of the strategus, which is appended as requested, is dated in Pachon of the second year, the reference presumably being to the reign of Numerianus. Pomponius Ianuarianus, the praefect in office (l. 4), is a new addition to the list of Egyptian praefects.

Αὐρηλίῳ Φιλιάρχῳ τῷ καὶ Ὡρίωνι σ[*τ*]*ρατηγῷ Ὀξυρυγχείτου*
παρὰ Αὐρηλίων Ἰσιδώρου καὶ Ἀσκληπιάδου καὶ Πλουτίνου ἀναπ[*ομ-*

πῶν ἄρτου. αἰτηθέντες ὑπὸ σοῦ ἐκ τῶν ἐπισταλέντων σοι ὑπὸ
τοῦ διασημοτάτου ἡγεμόνος Πομπωνίου Ἰανουαριανοῦ καὶ τοῦ
5 *δι[α]σημοτάτου διοικητοῦ Αὐρηλίου [Ἀριστέα] ἣν ἔχομεν αὐθεντικὴν*
[ἀποχ]ὴν οὗ ἀνηνέγκαμεν καὶ δι[αδεδώ]καμεν ἄρτου, ἐπιδίδομέν σοι
τ̣ὴ̣[ν] προκειμένην αὐθεντικὴν ἀποχ[ὴν] καὶ ταύτης ἀντίγρα[φον ἀξι-]
οῦντες ὑποσημιώσασθαί σ[ε] πρὸς τὸ καὶ ἡμᾶς τὸ ἀ̣[σ]φ̣[α]λὲ̣ς̣ ἔχει̣ν̣ [τῆς αὐ-]
τῆς αὐθεντικῆς ἀποχῆς. Μίκκαλος ἐπὶ διαδόσεως ἀννώνης
10 *Ἰσιδώρῳ καὶ Ἀσκληπιάδῃ ἐπιμεληταῖς {ε[π]ιμεληταις} Ὀξυρυγχείτ[ο]υ.*
παραδ[ε]δώκατε ἐν τῇ Πανῶν πόλει κατὰ κέλευσιν Αὐρηλίου Ἀρ̣[ισ-]
τέα τοῦ κρατίστου διοικητοῦ ἀκολούθως αἷς ἐπηνέγκατε φ[ορ-]
μαλείαις χωρήσασι στρ[ατιώ]ταις καὶ ναύταις ἄρτου . . [. . . . .
ους μυριάδας τρῖς καὶ ὀκτακισχιλ[ίους τ]ετρακοσίους ἐνενή-
15 *κοντα ἕξ, γί(νονται) μ(υριάδες) γ Ἠυϛ.*
(ἔτους) ϛ τοῦ κυρίου ἡμῶν Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου
Πρόβου Εὐσεβοῦς Σεβαστοῦ Τῦβι ἐκκαιδεκάτῃ, Τῦβι ιϛ.
2nd hand *Αὐρήλιος Φιλίαρχος ὁ καὶ Ὡρίων στρα(τηγὸς) Ὀξυρ[υ]γχ(ίτου) ἔσχον*
τὴν αὐθεντικὴν ἀποχὴν
συμφωνοῦσαν πρὸς τὸ προτεταγμένον ἀντίγρα(φον) ἣν καὶ κατέπεμψα
20 *ὡς ἐκελεύσθη. (ἔτους) β Παχὼν κϛ.*

6. *o* of *ου* corr. from *ι*. *ανηνεγ'καμεν* Pap. 9. *μικ'καλος* Pap. 12. *επηνεγ'κατε* Pap. l. *φ[ορ]μαρίαις*. 17. *εκ'καιδεκατη* Pap. 18. *στρας* Pap.

'To Aurelius Philiarchus also called Horion, strategus of the Oxyrhynchite nome, from Aurelius Isidorus, Aurelius Asclepiades, and Aurelius Plutinus, deliverers of bread. Having been asked by you in consequence of letters sent to you by his honour the praefect Pomponius Januarianus and his honour the dioecetes Aurelius Aristeas for the authentic receipt in our possession for the bread which we have delivered and distributed, we deliver to you the aforesaid authentic receipt and a copy of it which we beg you to sign in order that we too may have the security of the said authentic receipt. "Miccalus, superintendent of the distribution of the annona, to Isidorus and Asclepiades, overseers of the Oxyrhynchite nome. You have delivered in Panopolis in obedience to the order of his highness the dioecetes Aurelius Aristeas, in accordance with the certificates presented by you, to the mobilized (?) soldiers and sailors thirty-eight thousand and four hundred and ninety-six modii (?) of bread, total 38,496. The sixth year of our lord the Emperor Caesar Marcus Aurelius Probus Pius Augustus, Tubi sixteenth, Tubi 16." (Signed) I, Aurelius Philiarchus also called Horion, strategus of the Oxyrhynchite nome, have received the authentic receipt, which agrees with the copy above written, and have forwarded it as ordered. Second year, Pachon 26.'

9. *ἐπὶ διαδόσεως ἀννώνης*: cf. e. g. B. G. U. 1025. ii. 15 *διαδότης Σοήνης*, **43.** recto iv. 9 *εἰς διάδοσιν τῶν στρατιωτῶν*, and P. Giessen ii. pp. 88–9.

10. *ἐπιμελητα*ῖ*ς* Ὀξυρυγχείτ[ο]υ: cf. **43**. recto iv. 21, &c., P. Giessen *l. c.*

12. For *φ*[*ορ*]*μαλείαις* (= *φ*[*ορ*]*μαρίαις*) cf. **43**. recto, e. g. ii. 28–9 *ἀκολούθ*(*ως*) Ῥωμαϊκῇ *αὐτοῦ φρουμαρίᾳ*, iii. 25 *τῆς δὲ φρουμαρίας ἐστὶν ἀντίγρα*(*φον*), where *φρουμαρία* is more likely to be a misspelling of *φορμαρία* (= *formula*) than of *φρουμενταρία*, and P. Cairo Cat. 67050. 11, 67051. 6.

13–14. *μοδί*[*ους*] suggests itself as the measure (cf. e. g. P. Leipzig 97), but the vestiges do not appear to be very suitable, and moreover there would be plenty of room for so short a word in l. 13, so that its division between two lines is unnatural. But possibly *ἄρτου* had an epithet (not *κα*[*θαροῦ*).

19. *κατέπεμψα*: i. e. to Alexandria.

1116. Nomination to an office.

15·8 × 11·3 cm. A.D. 363.

Nomination of a person to act for one year as inspector of dues appropriated to the Augusteum at Alexandria. In what these dues consisted is not clear owing to the bad condition of the papyrus. The nomination, which is addressed to the logistes, was made by the local *συστάτης*, on whose office see the note on l. 5. Cf. **580**, P. Flor. 2, &c.

Ὑπατείας Ἰουλιανοῦ τὸ δ′ καὶ Σαλλουστί[ου
τοῦ λαμπ(ροτάτου) ἐπάρχου τοῦ ἱεροῦ πραιτωρίου Θὼ[θ .
Φλαουίῳ Ψοεῖτι λογιστῇ Ὀξυρυγχίτ[ο]υ
[πα]ρ[ὰ] Α[ὐ]ρηλίου Μουσῆ Θέωνος
ἀπὸ τῆς αὐτῆς πόλεως συστάτου ἀμφόδου
Δρόμου Γυμ(ν)ασίου καὶ ἄλλων ἀμφόδων.
δίδωμει καὶ εἰσαγγέλλω τῷ ἰδίῳ
μου κινδύνῳ εἰς ἔπωψιν ε . . .-
μαριων τῶν ἐξ ἔθους παρεχω-
μένον ἐν τῷ ἱερῷ Ἀγούστου ὄν[τι
ἐπὶ τῆς λαμπ(ροτάτης) Ἀλεξανδρ(ί)ας ἐφ' ἑ-
νιαυτὸν ἕνα τῶν ἀπ[ὸ ν]εωμηνίας
Θὼθ ἕως Μεσορὴ ἐπαγωμένου
πέμπτης καὶ αὐτῆ[ς τῆς π]έμπτης
τοῦ ἐνεστῶτος ἔτους μ (ἔτους) θ (ἔτους) τὸν

ἐξῆς ἐν[γε]γραμμένον ὄντα ἐπι-
δήτιον πρὸς τὴν χρίαν,
ἔστι δὲ
Αὐρήλιον Ζακάωνος Μελανᾶ [
ἀπὸ τῆς αὐτῆς πόλεως τῆς αὐτῆς φ[υλῆς.
2nd hand Αὐρήλιος Μουσῆς συστάτης
ἐπιδέδωκα.
3rd hand Διόσκορος [. . . . .] . . ας ἔσχον . [.
[ ]
4th hand Ἀμμών[ιος

8. l. ἔποψιν. 9. l. παρεχομένων. 10. ἱερω Pap. 12. l. τὸν . . . ν]ομηνίας.
13. l. ἐπαγομένων. 16. l. ἐπιτήδειον.

'In the consulship of Julianus for the fourth time and Sallustius the most illustrious praefect of the sacred praetorium, Thoth . . To Flavius Psoeis, logistes of the Oxyrhynchite nome, from Aurelius Moses son of Theon, of the said city, delegate of appointments of the quarter of the Gymnasium Square and other quarters. I present and announce at my own risk for the inspection of the . . . provided as is the custom at the temple of Augustus in the most illustrious Alexandria, for one year from the first day of Thoth up to and including the fifth intercalary day of Mesore of the present 40th which = the 9th year, the person whose name follows below, who is suitable for the office, namely Aurelius son of Zakaon son of Melanas, of the said city and said tribe.' Signatures of Aurelius Moses and other officials.

5. συστάτου: cf. **86**. 10–11, where συστά[τῃ] τῆς νυνὶ λιτουργούσης φυλῆς is rightly restored by Jouguet and Wilcken on the analogy of P. Flor. 39. 4 συστάτης τῆς μελλούσης λιτου[ργεῖν φυ]λῆς καὶ ἄλλων ἀμφόδων; cf. *Archiv* iii. p. 534, iv. p. 557. It was the business of the συστάτης to make nominations to λιτουργίαι; cf. **86** and P. Flor. 39. 6 τὴν ἐνχιρισστῖσάν σοι ὑπ' ἐμοῦ . . . λιτουργίαν. At an earlier period, as appears from **1119**, this function was performed by amphodogrammateis and phylarchs. For the tribal divisions at Oxyrhynchus cf. **1030**.

8. The initial letter of the mutilated word could also well be η.

10. The letters following Ἀγουστ are very uncertain, but the reading suggested is sufficiently suitable. Ἀγουστίῳ does not seem possible. The building referred to may well be the same as that known as the Καισάριον (Strabo xvii. 794) or Σεβάστιον (Philo, *Leg. ad Gaium*, 22); cf. Lumbroso, *L'Egitto*, pp. 188 sqq., F. Blumenthal, *Archiv* v. pp. 318–19. The Caesareum was turned into a church under Constantine or Constantius II, but retained its old name; cf. *Archiv* v. p. 328.

13–14. Cf. P. Flor. 39. 8, where the same phrase is to be read (*Archiv* iii. p. 534). It may be suggested that in the next line of that papyrus the letters following ἔτους, which are transcribed as ου μ[, represent the current years of the Oxyrhynchite eras, which in Thoth of A.D. 396 would be σγ μ[β; cf. l. 15 here.

19. Αὐρήλιον: ἔστι δέ is not allowed to affect the construction, which is carried on from

l. 17. For Ζακάωνος cf. P. Strassb. 45. 49 and P. Théad. Inv. 15. iv. 2; it is a variant of the common name Σακάων, e.g. **1059**. 4.

20. τῆς αὐτῆς φ[υλῆς: the reading of the much damaged letters is confirmed by P. Flor. 39. 5. φ[υλῆς may have been abbreviated. Since an ἄμφοδον only has been named above (ll. 5–6) and not a φυλή as such, the close connexion of the φυλαί and ἄμφοδα already noticed by Preisigke, *Beamtenwesen*, p. 18[6], is here brought out very clearly; cf. P. Flor. 39. 4 φυ]λῆς καὶ ἄλλων ἀμφόδων, **1119**. 13 ἀμφόδων φυλάρχῳ, and **1110**. 2–3, note.

(*c*) PETITIONS.

1117. Petition to a Praefect.

19·8 × 13·9 cm. About A.D. 178.

Draft of an appeal to an unnamed praefect from six persons described as the superintendents of the golden statue of Athene-Thoëris concerning a case of peculation which he had recently decided. The ends of the lines are lost throughout, but, though the lacunae as gauged by ll. 1, 7, and 13 are too large to be restored with much certainty, the general sense is seldom obscured. Judgement had previously been given by an earlier praefect, Pactumeius Magnus (A.D. 176–7), and it was probably to his immediate successor Aurelius (?) Sanctus (A.D. 177–9) that the present petition was addressed. The statue of the goddess had lately been made, and a quantity of gold embezzled in the process. Magnus had decided that the loss, amounting to eighteen talents of silver, should be made good by the artificers and the municipal officials of the year (ll. 4–5). His judgement was substantially upheld by the new praefect, who distributed the responsibility between the contractor, the inspector, the officials who disbursed the money, and the overseers, who now apply for relief (ll. 6–8). They make no profession of innocence, but in the first place ask that two gymnasiarchs and a third official, all of whom, they assert, had been concerned in the disbursements (ll. 9–15), should be called on to assist, and secondly apply for an extension of time, offering an annual payment of two talents (ll. 16 sqq.), and declaring that their existing obligation must reduce them to ruin.

This draft is written across the fibres of the verso; the recto contains remains of two columns of a list of persons, in which the word πρεσβύτερος is apparently abbreviated in the same way as in **1112**. 20.

Π(αρά) τι(νος) κ(αί) τ(ινος) γενομένων ἐπιμελητῶν χρυσοῦ ξοάνου Ἀθη[νᾶς τῆς καὶ Θοήριδος
θεᾶς μεγίστης. ἔναγχος, ἡγεμὼν κύριε, ἐπιδημή[σας ἐν τῇ ἡμετέρᾳ
πόλει διέγνως μεταξὺ ἡμῶν καὶ ἀρχόντων ἔκ(κ)λητο[. . . . . .
περὶ ὧν ὁ κράτιστος Μάγνος ἐκέλευσεν τῇ πόλει εἰσενεχθῆναι ἐν ᾗ [. . . . .
(τάλαντα) ιη ὑπὸ τῶν
τὴν Θοῆριν ποιησάντων καὶ τῶν τοῦ ἔτους ἐστεφανωμένων ἀρχ[όντων·
περὶ ὧν σὺ ὁ
κύριος κατὰ τὰ δόξαντά σοι ἀπεφήνω οὕτως· ὁ τὴν ὑπόσχ[εσιν δοὺς καὶ ὁ τὴν
σύνοψιν εἰληφὼς καὶ οἱ ἄρχοντες οἱ ἐξωδιάσαντες καὶ οἱ ἐπ[ιμεληταὶ ἀποκα-
ταστήσετε τῇ πατρίδι ὑμῶν τὸ ἐνδέον τοῦ χρυσίου κατὰ τὸ [. . . . . .
ἡμεῖς οὖν,
κύριε, αὐτοὶ μέτριοι ὄντες ἀξιοῦμεν ἀκολούθως καὶ τῇ ἀ[ποφάσει . . . . . .
καὶ τοὺς ἐξωδιάσαντας δύο γυμνασιάρχους ὄντας τοῦ ἔτους καὶ τὸν ἀν[. . . . . .
Θέων[α] καὶ αὐτὸν ἐξωδιάσαντα δι' ὅλου τοῦ ἔτους καὶ αἵρεσιν .[. . . . . παρά τε τεχνειτῶν χρυσοχόων λαβόντα καὶ γράμματα τῆς παρα[δόσεως παρὰ χρυσοχό-
ων τῶν παραλαβόντων σχόντα καὶ ἐπὶ τόπων εἰς τὴν δ[ημοσίαν τράπεζαν
καταχωρίσαντα ἀκολούθως οἷς καὶ κατεχώρισεν ὑπομν[ήμασι συντελεῖν
εἰς φόρους ἡμεῖν ς τὸν ἀριθμὸν ἐπιμεληταῖς [.] . ηγε . [. . . . . .
ὄντες τὰ ιη (τάλαντα) τῇ πόλει ἐκ δυεῖν ταλάντων εἰσεν[έγκωμεν . . . . . .
καὶ οὕτως τὸ κελευσθὲν ὑπὸ σοῦ τοῦ κυρίου ἀκολ[ούθως καὶ οἷς ἀπεφήνω
γένηται, ἵν' ὦμεν εὐεργετημένοι. ἡμεῖς γὰρ [19 letters
μέτρια κεκτήμεθα ἐξ ὧν καὶ μόλις ζῶμεν. διὸ δ[ίκαιόν ἐστιν ἄλλας
προθεσμίας ἡμεῖν εἰς τὴν ἀπόδοσιν δοῦναι ἵν[α . . . . ὑπὸ ἑκάστου
ἡμῶν τῶν ἐπιμελητῶν κατ' ἔτος πόλει{ς} εἰσ[ενεχθῶσι . . . . . .
(δραχμαὶ) Β, καὶ οὕτως καὶ ἡμῖς δυνηθῶμε[ν] ἐν τῇ ἰδίᾳ παρ[αμένειν . . . . . .
καὶ μὴ ἀθρόως πολιορκηθέντες πρὸς τὴ[ν . . . . . .
πρατοὶ γενέσθαι.

4. ο κρατιστος added above the line. 5. και των added above the line. 6. ουτως· Pap. 7. λ of ειληφως corr. l. ἐξοδιάσαντες; cf. ll. 10, 11. 10. εξωδιασαντας added above the line. 12. τε before τεχνειτων added above the line. 13. εις corr. 14. ο of οις

corr. *και* added above the line. 18. *ἵν* Pap.; so in l. 20. 22. *ἴδια* Pap. 24. *γενεσθαι* corr. from *γενωμεθα*.

1. *τι(νος) καί τ(ινος)*: cf. e. g. **509**, **1034**; there is no visible mark of abbreviation with the second *τ*, but it may have disappeared. The supplement *τῆς καὶ Θοήριδος* is indicated by l. 5; cf. **579**, where the reading *Θοή[ριδος* is now confirmed, and **483**. 3, note.

3. *ἔκ(κ)λητο[*: it seems necessary to postulate a misspelling here, for a mention of Letopolis is very unlikely, there being no further indication that any other city than Oxyrhynchus was concerned. Something like *ἔκ(κ)λητο[ς γενόμενος* might be restored, or preferably perhaps, as Wilcken suggests, *ἔκ(κ)λητο[ν δίκην*.

4. *α*, if that is the right reading, is a figure, having a stroke above it. Perhaps *ἔτει* or *ἐνιαυτῷ* followed. (*τάλαντα*) *ιη* is derived from l. 16, where it is implied that the amount had been previously mentioned.

5. *ἐστεφανωμένων*: cf. Demosth. *Meid.* 17 *τὸν ἐστεφανωμένον ἄρχοντα*, *Aristog.* ii. 5 *πέπαυνται ἄρχοντες καὶ τοὺς στεφάνους περιῄρηνται*, C. I. G. 2330. 6 *ὁ ἄρχων τὴν στεφανηφόρον ἀρχήν*, &c.; Wilcken adds P. Par. 69. ii. 8 (*Philologus* 53. 82) [*ἔ*]*στεψεν εἰς γυμνασιάρχ[ην*.

10. Not *τὸν τὴ*[*ν σύνοψιν εἰληφότα* (l. 7).

15. A final conjunction must have occurred in the latter part of this line.

20. *ὑπὸ ἑκάστου* is suggested by the figures; if each of the six *ἐπιμεληταί* paid 2,000 drachmae, the sum of two talents mentioned in l. 16 would be produced.

22. *ἐν τῇ ἰδίᾳ παρ*[*αμένειν*: cf. e. g. **488**. 22 *κινδυνεύουσα ἐνκαταλεῖψαι τὴ*[*ν ἰδ*]*ίαν*, P. Tebt. 327. 27.

23. *πολιορκηθέντες*: cf. Plato, *Alc.* ii. 142 a *ὑπὸ τῶν συκοφαντῶν πολιορκούμενοι*. *πρατοί* in l. 24 keeps up the metaphor.

1118. Petition to an Archidicastes.

11·7 × 11·4 cm. Late first or early second century.

A fragment of an application, addressed no doubt to an archidicastes, for the recovery of a debt. The request is made that the strategus of the Small Oasis should be authorized to forward a copy of the claim to the debtors, and probably this application was appended to a notification to the strategus that the archidicastes had sanctioned the claim, the arrangement being similar to that e.g. of **485**; cf. P. Flor. 86. 20–5, where the phraseology is very close to that used here.

[. . .]*ως ἀξιῶι συντάξαι γράψα*[*ι*] *τῷ τῆς Μικρᾶς*
[*Οάσ*]*εως στρατηγῶι μεταδοῦναι τ . . ν̣ε̣ . . ι̣*
[. .]*α̣ντι καὶ Χενενούβι διὰ τοῦ ἀπ' αὐτῶν φανη-*
[*σο*]*μένου ἀντίγραφον τοῦδε τοῦ ὑπομνήματος*
[*ὅπ*]*ως ἔτι καὶ νῦν ἀποδῷ μοι τὰ ὀφειλόμε-*

[να] καὶ τοὺς προσοφειλομένους τόκους καὶ τὰ
[διά]φορα ἢ γεινώσκωσι ἐμβαδεύσον-
[τά μ]ε εἰς τὰ ὑπ[ο]τεθειμένα καὶ καθέξον-
τ[α α]ὐτῶν καὶ κυριεύ(σ)οντα καὶ ἑτέροις
ἐξαλλοτριώσοντα καὶ ἐπιτελέσοντα ὃ ἐὰν
αἱρῶμαι, οὐδεν[ὸ]ς αὐτοῖς οὐδὲ ἄλλῳ οὐδε-
νὶ ἐξ ὑστέρου [κατ]αλειπομένου λόγου
[περ]ὶ οὐδ̣ε[νὸς ἁπλῶς
. . . . . .

7. *εμ* corr. from *με*.

'. . . I beg you to write to the strategus of the Small Oasis to present to . . . and Chenenoubis, through the one of them who may be found, a copy of this memorandum, in order that he may yet pay to me the debt and the interest due in addition and extras, or else that they may know that I shall enter on the mortgaged property and shall occupy and exercise ownership over it and alienate it and do with it whatever I choose, without any claim being left to them or to any one else for the future in any respect . . .'

1. Perhaps *ἀναγ|καί]ως*; cf. e. g. **1121**. 23, P. Flor. 86. 19.

6–7. *τόκους καὶ τὰ [διά]φορα*: cf. P. Flor. 86. 22 *τόκους καὶ τὰ τέλη καὶ δαπάνας*, which shows what is here meant by *[διά]φορα*. *διάφορον* is sometimes practically synonymous with *τόκος*; cf. **1040**. introd., and e. g. **1130**. 11.

9. *α]ὐτῶν* was probably influenced by the coming *κυριεύ(σ)οντα*.

1119. Petition to a Strategus, etc.

28·5 × 39·6 cm. A.D. 254.

The body of this long document consists of a petition from two citizens of Antinoöpolis who had property at Oxyrhynchus, Theon and Arsinoüs, requesting the strategus of the Oxyrhynchite nome to notify the existing phylarch that they were exempt from nomination to municipal offices. Their rights had been established ten years before under an earlier strategus, and they give a narrative of the course of events, and enclose copies of official correspondence relating to their case. Its history was as follows. Aurelius Sarapion, an amphodogrammateus of Oxyrhynchus, in contravention of the privileges of Theon and Arsinoüs as Antinoïte citizens, had nominated them as collectors of money-taxes in the metropolis. On receiving information of this they applied to the senate of their native city, who sent a letter of remonstrance to the epistrategus Antonius

Alexander. A copy of this interesting letter, which is dated in A.D. 244, is given in ll. 14–22. It is a vindication of the privilege enjoyed by Antinoïtes of immunity from public burdens outside their own city (cf. note on l. 16). That privilege had been granted by their founder Hadrian, had been confirmed by his successors, and respected by a long line of praefects and epistrategi. Antonius Alexander is asked to follow this example, and to instruct the strategus of Oxyrhynchus to call the offending amphodogrammateus to account. He did so two months later in a letter transcribed in ll. 22–4. The strategus passed on the correspondence to the amphodogrammateus demanding explanations, and the reply of the latter follows in ll. 25–8. He acknowledges his error, admitting that Theon and Arsinoüs had the rights of Antinoïte citizens, and apparently himself undertaking the duty which he had wrongly imposed upon them. In the upper margin a short note has been added by the strategus to whom the petition was addressed, forwarding the document to the phylarch, as requested by the petitioners (ll. 2–5); and at the foot (l. 30) is the signature of the agent who delivered it.

The lines are of great length and there is a large lacuna at the commencement of each. The restorations adopted often aim at no more than indicating the general sense, which is for the most part clear.

1 *κη.*

2 [*στρατηγὸς Ὀξυρυγχείτου*] *Αὐρηλίῳ Ἡρᾷ φυλάρχ(ῳ) τοῦ εἰσιόντος δ (ἔτους).*

3 [*ἐπιστέλλεταί σοι τὸ βιβλείδιον Αὐρηλίων Θέωνος καὶ Ἀρσινόο*]*υ ἀμφοτέρων Θέωνος Σεβαστείων τῶν καὶ Διοσκουρείων Ἀντινοέων, ἐντεταγμένων καὶ ἀντιγράφων ἐπιστολῶν δύο, τὴν μὲν γρα(φεῖσαν)*

4 [*ὑπὸ τῆς κρατίστης Ἀντινοέων βουλῆς Ἀντωνίῳ Ἀλεξάνδρῳ τῷ κρα(τίστῳ) ἐπιστρα(τήγῳ),*] *τὴν δὲ ὑπὸ τοῦ αὐτοῦ ἐπιστρα(τήγου) τῷ τότε γι(νομένῳ) στρα(τηγῷ), ἀλλὰ καὶ τῆς γενομένης προσφωνήσεως ὑπὸ τοῦ τότε ἀμφοδογραμματέως.*

5 [(*ἔτους*) *γ Αὐτοκρατόρων Καισάρων Γαΐου Οὐιβίου Τρεβωνιανοῦ Γάλλου καὶ Γαΐου Οὐιβίο*]*υ Ἀφινίου Γάλλου Οὐελδουμιανοῦ Οὐολουσιανοῦ Εὐσεβῶν Εὐτυχῶν Σεβαστῶν* (2nd hand) *Μεσορὴ κγ.*

6 3rd hand [. . . . *στρατηγῷ Ὀξυρυγχείτου παρὰ Αὐρηλίων Θέωνος καὶ Ἀρσινόου Θέωνος Σεβαστείων τῶ*]*ν καὶ Διοσκουρείων Ἀντινοέων.*

ἐπεὶ τῇ πρὸ ταύτης περιόδῳ τῶν μελλόντων λειτουργεῖν τοῖς ἐνταῦθα ἀμφόδοις ὁ τότε γενόμενος ἀμφοδογραμματεὺς

7 [*Αὐρήλιος Σαραπίων* 40 letters *εἰσήγ]γειλεν ἡμᾶς διὰ τῆς καταχωρισθείσης ὑπ' αὐτοῦ γραφῆς λειτουργιῶν εἰς πρακτορίαν ἀργυρικῶν τῆς μητροπόλεως, αὐτοί τε εὐθέως περιηχηθέντες ἐκεῖσε*

8 [51 letters *οὐχ ἡσυχάσα]μεν, ἀλλὰ προσήλθομεν τῇ κρατίστῃ βουλῇ ὑφηγησάμενοι τὴν τόλμαν καὶ τὴν παρανομίαν τοῦ αὐτοῦ ἀμφοδογραμματέως, ἥτις ἀγανακτήσασα ἐπέστειλεν τῷ*

9 [*κρατίστῳ ἐπιστρατήγῳ Ἀντωνίῳ Ἀλεξάνδρῳ, ὃς τὸν νοῦν προσέχων δικαίοις τοῖ]ς μάλιστα δεδομένοις τῇ ἡμετέρᾳ πατρίδι ἐπέστειλεν τῷ τότε στρατηγῷ Αὐρηλίῳ Δείῳ τῷ καὶ Περτίνακι κελεύσας αὐτὸν ἐπαναγκασθῆναι ἢ προχειρίσασθαι*

10 [*ἑτέρους ἀνθ' ἡμῶν εἰς τὴν λειτουργίαν ἢ* 29 letters *] τὰ τῆς παρανομίας, ὅ τε στρατηγὸς πάντα ἐπέστειλεν τῷ ἀμφοδογραμματεῖ, ἐκεῖνός τε εὐλαβῶς ἔχων τὸν ἐπηρτημένον αὐτῷ ἐκ τοῦ παρανομήματος κίνδυνον*

11 [36 letters *αὐτὸς ὑπέσχετο ἀντὶ τῆς ἁμα]ρτίας, ἀγνοίας π̣ρ̣[ό]φ̣ασιν ὑποτειμησάμενος, ὑποστήσεσθαι τ̣ὸ̣ [με]τὰ τοῦτ̣ο τὰς λειτουργίας. ὅθεν καὶ νῦν ὑπὲρ τοῦ μὴ καὶ τὸν νυνεὶ φύλαρχον δοκεῖν ἀγνοεῖν αὐτὰ ταῦτα*

12 [39 letters *διὰ τὸ τὸν ἕτερον ἡμῶν Αὐ]ρήλιον Θέωνα ἐκεῖ ἐν τῇ πατρίδι εἶναι προσευκαιροῦντα ταῖς λειτουργίαις εἰς ἃ[ς] προεχειρίσθημεν τοῦ στοίχου καταλαβόντος τὴν ἡμετέραν βουλὴν τῷ ἐνεστῶ-*

13 [*τι ἔτει . . . . . ἐπιδίδομέν σοι τὰ ὑποκείμενα ἀντίγραφα ἀξιοῦντες αὐ]τὰ ταῦτα φανερὰ γενέσθαι δι' ἑνὸς τῶν περὶ σὲ ὑπηρετῶν τῷ τῶν μελλόντων λειτουργεῖν ἀμφόδων φυλάρχῳ Αὐρηλίῳ Ἡρᾷ ἵν' εἰδῇ.* (ἔτους) *γ Αὐτοκρατόρων Καισάρων*

14 [*Γαΐου Οὐιβίου Τρεβωνιανοῦ Γάλλου καὶ Γαΐου Οὐιβίου Ἀφινίου Γάλλο]υ Οὐελδουμιανοῦ Οὐολουσιανοῦ Εὐσεβῶν Εὐτυχῶν Σεβαστῶν* (2nd hand) *Μεσορή.* (3rd hand) *ἔστι δὲ τὰ ἀντίγραφα· Ἀντινοέων νέων Ἑλλήνων τῆς λαμπρᾶς πόλεως οἱ ἄρχοντες καὶ ἡ βουλὴ*

15 [Αἰτανίῳ Ἀλεξάνδρῳ τῷ κρατίστῳ ἐπιστρατήγῳ χα]ί̣ρει̣[ν. ο]ἶ̣σθ̣α, κράτιστε τῶν ἐπιτρόπων, τῷ χρόνῳ τῆς ἐπιτροπῆς εἰ καί τις ἕτερος πλήρης γεγονὸς τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιωμάτων, ὅτι πρῶτον μὲν θεὸς Ἁδριανὸς

16 [40 letters]. εις αὐτὴν ἀπὸ τῶν ἐν Αἰγύπτῳ πόλεων ἐνομοθέτησεν σαφῶς παρὰ νόμοις μὲν ἡμεῖν ἄρχειν καὶ λειτουργεῖν, πασῶν δὲ ἀπηλλάχθη τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶν, ἔπειτα δὲ

17 [31 letters διαδεξάμ]ενοι τὴν βασιλείαν τὴν ὑπάρχου[σ]αν ἡμεῖν καὶ ἐν τούτου ἄδιαν ἐ[βεβ]αίωσαν πολλάκις, οἷς ἑπόμενοι εὐσεβῶς καὶ οἱ κατὰ καιρ[ὸ]ν ἡγησάμενοι τοῦ ἔθνους καὶ ὑμεῖς οἱ κράτιστοι οὐ μόνον ἀφίεται

18 [ἡμᾶς πασῶν τῶν παρ' ἄλλοις ἀρχῶν τε καὶ λειτουργιῶ]ν ἀλλὰ καὶ δίκην ἀπ̣[α]ι̣[τ]ε̣ῖ̣ται τῆς παρανομίας παρὰ τῶν πλημ̣[μελ]εῖν ἐπιχειρούντων εἴς τε τὰς θείας νομοθεσίας κα[ὶ] τὰς τῶν ἡγεμόνων κρίσις. ἐπεὶ οὖν Αὐρήλιοι Θέων καὶ Ἀρσίνοος παρ' ἡ-

19 [μῖν (?) 36 letters συμ]πολεῖται ἡμέτεροι προσῆλθον ἡμεῖν διὰ βιβλειδίων αἰτιώμενοι Σαραπίωνα ἀμφοδογραμματέα τῆς Ὀξυρυγχειτῶν πόλεως ὡς ἀμφοτέρους αὐτοὺς εἰς πρακτορίαν μητροπολειτικῶν

20 [ἀργυρικῶν ἀναδεδωκότα 23 letters ἐπ]ι̣[δίδο]μεν σοι τῇ ἐπιμελείᾳ ὅπως κελεύσῃς [τ]ῷ στρατηγῷ τοῦ αὐτοῦ νομοῦ δυοῖν θάτερον γενέσθαι, τὸν ἀμφοδογραμματέα γνωσιμαχήσαντα ἑτέρους ἀντ' αὐτῶν ἀναδοῦναι

21 [εἰς τὴν λειτουργίαν ἢ 16 letters ἀπαντῆσαι] πρὸς τὴν ε[ὐ]τυχῶς ἐσομένην σου ἐπιδημίαν εἵνα κατὰ το[ὺ]ς πατρίους τῆς ἡμετέρας πολειτίας νόμους λόγον ὑπόσχῃ τ[ῆ]ς τε τῶν θείων νόμων καὶ τῶν ἡγεμο[ν]ικῶν κρίσεων

22 [ὕβρεως 18 letters ἐρρῶσθαί σε εὐχόμεθα.] (ἔτους) β Μάρκων Ἰουλίων Ἀθὺρ λ. ἀντίγραφον ἐπισ[το]λῆς· Ἀντώνιος Ἀλέξανδρος στρατηγῷ Ὀξυρυγχείτου χαίρειν. τίνα μοι ἐπέστειλαν Ἀντινοέων νέων Ἑλλήνων λαμ-

23 [πρᾶς πόλεως οἱ ἄρχοντες καὶ ἡ βουλὴ ὅπως εἰδῇς το]ύ̣τ[οις] μου τοῖς γράμμασι ὑπ[ο]ταγῆν[α]ι ἐκέλευσά σοι. φρόντι[σο]ν

τὸν ἀμφοδογραμματέα ὧν αἰτιῶνται τῇ ἑαυτῶν πολειτίᾳ προσήκοντας ἀναδεδωκέν[α]ι εἰς πρακτορίαν παρεῖναι

24 [. 17 letters *λόγον ὑποσχήσοντα ὧν ἔπραξεν παρὰ τὰ νενομ]οθετημένα, εἰ ἔτι α[ὐ]τοὺς ὡς προσήκοντας αὐτ[ῷ] ὑπαγαγεῖν ἐπιχειροίη τῇ λειτουργίᾳ. ἐρρῶσθαί σε εὔχομαι. (ἔτους) β Μάρκων Ἰουλίων Μεχεὶρ γ. τῆς δὲ προσφωνήσεως·*

25 [*Αὐρηλίῳ Δείῳ τῷ καὶ Περτίνακι στρατηγῷ Ὀξυρυγχείτου παρ]ὰ Αὐρηλίου Σαραπίωνος ἀμφοδογραμματέως τῆς Ὀξυρυγχ[ε]ιτῶν πόλεως. ἐπεστάλην ὑπὸ [σο]ῦ τῇ α τοῦ Φαμενὼθ μηνὸς ἐπίσταλμα ᾧ ἐντέτακται ἀντίγραφον*

26 [*ἐπιστολῆς τῆς γραφείσης σοι ὑπὸ Ἀντωνίου Ἀλεξάνδρου τοῦ κρατίσ]τ[ο]υ ἐπιστρατήγου, ὑποτεταγμένων αὐτῇ καὶ [τ]ῶν ἀνεμ[ε]χθ[έντων αὐ]τῷ ὑπὸ τῆς κρατίσ[τ]ης τῶν Ἀντινοέων βουλῆς ἕνεκεν Αὐρηλίων Θέωνος καὶ Ἀρσινόου διδυμα-*

27 [*γενῶν* 17 letters *ἀναδοθέντων ὑπ' ἐμοῦ εἰς πρακτορίαν ἀργυ]ρικῶν μητροπόλεως, ὧν τὸν ἕτερ[ο]ν Ἀρσίνοον ὡς Πατερ-μ . [. . . . . , ὅπω]ς τὴν κάθοδον ποιήσομαι πρὸς τὸν κράτιστον ἐπιστράτ[ηγον] ἐὰν ἔτι αὐτοὺς ὡς προσήκοντας*

28 [*ἡμῖν ὑπαγαγεῖν ἐπιχειρῶ τῇ λειτουργίᾳ. ἐπισκεψάμενος οὖν εὗρον αὐ]τοὺς ἔχειν δίκαια Ἀντινοειτικὰ ἐκ πατρό[ς], ὡς καὶ ἔκτοτε μαθ[ὼν ὑπέστ]ην τὴν ὑπὲρ αὐτῶν λειτουργίαν· ἅπερ προσφωνῶ.* (ἔτους) β *Μάρκων Ἰουλίων Φαρμοῦθι ιγ.*

29 4th hand [*Αὐρήλιοι Θέων καὶ Ἀρσίνοος Θέωνος ἐπ]ιδεδώκαμεν.*

30 5th hand [ ] *ἐπήνεγκα.* (6th hand?) (ἔτους) γ *Μεσορὴ κθ.* [. . . . .] . λ( ) κολ(λήματα) κε κζ.

3. *αντινοεων* added above the line. l. *τῆς μὲν γρα(φείσης)*. 4. l. *τῆς δέ*. *ησε* in *προσφωνησεως* corr. 7. *ω* of *καταχωρισθεισης* above *ο* which is crossed through. 11. *ὑποστησεσθαι* Pap. 12. *α* of *ταις* corr. 13. *ἳν* Pap. 15. l. *γεγονώς*. 16. l. *μόνοις* for *νομοις*. 17. l. *τούτῳ*. *ν* of *εθνους* corr. from *ο*. *ὕμεις* Pap. l. *ἀφίετε*. 18. l. *ἀπ[α]ι[τ]είτε*. 20. *σ* of *σοι* corr. from *ο*; l. *σοῦ*. 22. *ἰουλιων* Pap.; so in l. 24. 23. l. *ὅν* for *ων*. 28. *μ* of *φαρμουθι* corr. from *ο*.

'. . ., strategus of the Oxyrhynchite nome, to Aurelius Heras, phylarch for the coming fourth year. I send you the petition of Aurelius Theon and Aurelius Arsinoüs, both sons of Theon, Antinoïtes of the Sebasteian tribe and Dioscureian deme, enclosed in which are copies of two letters, one written by the most high senate of the Antinoïtes to Antonius

Alexander the most high epistrategus, the other by the said epistrategus to the then strategus, and also a copy of the reply made by the then amphodogrammateus. The third year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Afinius Gallus Veldumianus Volusianus Pii Felices Augusti, Mesore 23.

'To . . ., strategus of the Oxyrhynchite nome, from Aurelius Theon and Aurelius Arsinoüs, sons of Theon, Antinoïtes of the Sebasteian tribe and Dioscureian deme. In the previous cycle of the persons about to serve in the quarters of this city, the amphodogrammateus then in office, Aurelius Sarapion, [ignoring our rights,] in the list of burdens submitted by him returned us for the collection of money-taxes in the metropolis, and we immediately on receiving information of it . . . did not acquiesce but applied to the most high senate, recounting the audacity and illegality of the said amphodogrammateus. The senate was indignant and sent to the most high epistrategus Antonius Alexander, who, heedful of the rights especially accorded to our native city, sent to the then strategus Aurelius Dius also called Pertinax directing that the amphodogrammateus should be compelled either to present some other persons instead of us for the office, or [to pay the penalty for] his illegality. The strategus sent the whole correspondence to the amphodogrammateus, and he, being aware of the danger hanging over him in consequence of his illegal action . . ., himself promised in amends for his error, for which he pleaded the excuse of ignorance, to undertake the burden for the future. Now, therefore, in order that the present phylarch may not appear to be ignorant of these facts . . . because one of us, Aurelius Theon, is there in our native city attending to the duties to which we have been assigned, since the turn has come to our senate in the present year to . . ., we submit to you the following copies, begging that they may be communicated for his information by means of one of your assistants to Aurelius Heras, phylarch of the quarters about to serve. The third year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Afinius Gallus Veldumianus Volusianus Pii Felices Augusti, Mesore. The copies are as follows:—

'The officials and senate of the illustrious city of the Antinoïtes, new Hellenes, to Antonius Alexander the most high epistrategus, greeting. You are aware, highest of procurators, you who during your procuratorship have been especially concerned with the exceptional rights claimed by our native city, that originally the deified Hadrian . . . [distinguishing] it from the other cities in Egypt clearly established the law that we should bear office and burdens nowhere but at home, and we were relieved of all offices and burdens elsewhere; and next . . . his successors on the throne often confirmed our immunity in this respect, and they have been scrupulously followed by the praefects appointed from time to time and by you the most high epistrategi, who not only release us from all external offices and burdens but also punish the lawlessness of those who attempt to offend against the Imperial legislation and the judgements of praefects. Whereas, then, Aurelius Theon and Aurelius Arsinoüs . . . our fellow-citizens have approached us in a petition accusing Sarapion, amphodogrammateus of the city of Oxyrhynchus, of having illegally nominated them both for the collection of money-taxes in the metropolis, . . . we apply to your heedfulness in order that you may direct the strategus of the said nome to have one of two things done, namely that the amphodogrammateus, if he gives way, should nominate to the office other persons in their stead, or else [be compelled to] appear before you at your coming auspicious visit, in order that in accordance with the ancestral usages of our constitution he may render an account for his outrage upon the Imperial laws and the judgements of praefects . . . We pray for your health. The second year of the Marci Julii, Hathur 30th.

'Copy of the letter. Antonius Alexander to the strategus of the Oxyrhynchite nome,

greeting. I have ordered the document sent me by the officials and senate of the illustrious city of the Antinoïtes, new Hellenes, to be appended for your information to this letter. See that the amphodogrammateus whom they accuse of having nominated to the office of collector members of their polity appear . . . to give an account for his defiance of the law, if he still attempts to subject them to the office as persons within his province. I pray for your health. The second year of the Marci Julii, Mecheir 3.

'Copy of the report. To Aurelius Dius also called Pertinax, strategus of the Oxyrhynchite nome, from Aurelius Sarapion, amphodogrammateus of the city of Oxyrhynchus. I received from you on Phamenoth the 1st a missive to which was appended a copy of a letter written to you by Antonius Alexander, the most high epistrategus, with an enclosure in the latter of the appeal made to him by the most high senate of the Antinoïtes on behalf of Aurelius Theon and Aurelius Arsinoüs, twins . . ., who were nominated by me for the collection of money-taxes in the metropolis, one of whom, Arsinoüs, . . ., directing that I should go down to appear before the most high epistrategus, if I still attempt to subject them to the burden as persons within our province. I have accordingly investigated the matter and found that they possess hereditary Antinoïte rights, and I immediately on learning this undertook the burden on their behalf; I accordingly make this report. The second year of the Marci Julii, Pharmouthi 13.

'Presented by us, Aurelius Theon and Aurelius Arsinoüs, sons of Theon.

'Delivered by me, . . . 3rd year, Mesore 29 . . . pages 25–27.'

1. *κη* is an official number; cf. l. 30.

2. *φυλάρχ(ῳ)*: this title does not seem to have occurred in other papyri of the period, but Wilcken informs me that it is found in a fourth-century Leipzig papyrus which he is editing in his *Chrestomathie*; cf. the *γνωστὴρ φυλ(ῆς)* of P. Leipzig 65. 7.

4. *Ἀντωνίῳ Ἀλεξάνδρῳ*: cf. l. 22. This epistrategus of the Heptanomia is not otherwise known.

5. For the date cf. ll. 13–14 and 30. It is at first sight surprising, because the Galli only just reached their third year, and the accession of Valerian and Gallienus must have been known in Egypt long before the end of August of 254. The explanation probably is that the covering note of the strategus was, like the petition, written early in the year, and that the month, which is by the same hand as that which inserted *Μεσορή* in l. 14, was subsequently added without any modification of the regnal year. This will not account for the date in l. 30, which, however, might very naturally be made to conform to those in ll. 2 and 5.

6. *περιόδῳ*: cf. **1030**. 2, where the word should be taken, as here, in a temporal and not a local sense. For the *ἄμφοδα* in connexion with *λειτουργίαι* cf. **1116**. 5 and note, B. G. U. 958. c. 11–12 *τοῦ νυνὶ λιτουργοῦντος ἀμφόδου*. The initial supplement here is rather long, but perhaps this first line projected slightly.

7. *ἐκεῖσε*: i. e. probably at Antinoöpolis; cf. l. 12. The division *ἐκεῖ σε* is less likely.

8. *προσήλθομεν τῇ κρατίστῃ βουλῇ*: cf. B. G. U. 1022, a petition to the Antinoïte senate on a similar occasion. For *οὐχ ἡσυχάσα]μεν* cf. e. g. P. Flor. 57. 50, B. G. U. 908. 13, P. Tebt. 330. 8; but of course various other phrases are possible.

10. For the supplement cf. l. 20.

11. Cf. l. 28; but why the amphodogrammateus himself undertakes the *λειτουργία*, as he apparently does, is not clear. The *βουλή* in l. 20 only asks that he should be made to nominate other persons.

12. Cf. **487**. 15 *τῇ γεοργίᾳ μου προσευκερῖν*. The *λειτουργία* to which the petitioners had been appointed at Antinoöpolis was apparently some burden which the *μητροπόλεις* undertook in turn. *πρὸς τό* may be supplied instead of *διὰ τό*, 'in order that he may.'

14. *νέων Ἑλλήνων*: so e.g. B. G. U. 1022. 2, Dittenberger, *Or. Gr. Inscr.* 709. 4; cf. Wilcken, *Archiv* iv. p. 118.

15. Cf. B. G. U. 168. 3 *ἐπιτρόπων μ[έγι]στε*, in a petition to an epistrategus, **899**. 25, note, and V. Martin, *Épistratèges*, p. 109. It is clear from these passages that the reference is to the present and not, as *τῷ χρόνῳ τῆς ἐπιτροπῆς* at first suggests, to a previous office of Antonius Alexander. The supplement at the beginning of the line both here and in l. 25 is somewhat shorter than would be expected, but this may be explained by supposing that spaces were left before *χα]ίρειν* and *παρ]ά*; or perhaps iotas adscript were written.

16. The first letter is probably *η*, *ν*, or *ρ*: perhaps *χω]ρ(ε)ίς*. Cf. B. G. U. 1022. 6–10 *οὐκ ἀ[γ]νοεῖτε, ἄνδρες κράτιστοι, ὅτι πασῶν [λει]τουργιά[ν] ἀφ{θ}είθημεν τῶν ἀλλαχοῦ [κατ]ὰ διάταξιν θεοῦ Ἁδριανοῦ καὶ οἰκιστοῦ [τ]ῆς ἡμετέρα[ς πό]λ[ε]ως.*

17. *ἐ[βεβ]αίωσαν* (Wilcken) is more probable than *ε[δικ]αίωσαν*, of which I had thought. For *ἡγούμενοι τοῦ ἔθνους* cf. **1020**. 5.

22–3. The insertion of *ὅπως εἰδῇς* gives the sentence the form of an indirect question. The use of *τίς* for *ὅς* is found in the N. T., e. g. Mark xiv. 36, Luke xvii. 8, as well as in papyri and inscriptions, e. g. **1155**. 13, B. G. U. 822. 5, P. Brit. Mus. 239. 10, but is perhaps better avoided in a comparatively well written document like the present.

26. *δυδυμα[γενῶν*: cf. e. g. B. G. U. 26. 10, 115. i. 12. This fact has not previously been stated, unless it was in l. 17.

27. *ὃν τὸν ἕτερ[ο]ν κτλ.*: cf. l. 12; *Πατερμ.[* seems to be some local Oxyrhynchite name. A verb to govern the accusative has to be supplied, but there is very little room for it; perhaps there has been some omission.

28. *ὑπέστ]ην* is obtained from l. 11; cf. the note there.

30. Cf. the note on l. 5.

1120. Petition.

27 × 9·5 cm. Early third century.

This petition, like **1117**, is no more than a draft; it lacks address and conclusion, and the name of the writer, a widow, is not given. She accuses one man of an outrage upon her son-in-law and another of an act of violence against herself. The document may have been intended for the strategus.

Περὶ ἧς πέπονθεν ἐπὶ
τόπων ὁ ἀνὴρ τῆς θυ-
γατρός μου Πολυδεύκης
βιβλείδια ἐπιδέδωκα
ταῖς τάξεσι κατὰ τοῦ
ὑβρίσαντος αὐτὸν Εὐ-
δαίμονος, ἀλλὰ οὗτος ἐξεί-

σχυσεν τὰ βιβλείδια ἀθε-
τηθῆναι, ἵνα μὴ φάνῃ
ἐπελευστικός. κατὰ τοῦτο
μαρτύρομαι τὴν βίαν
γυνὴ χήρα καὶ ἀσθενής.
Θῶνις γὰρ ὢν κουράτωρ Σεύ-
θου εἰσεπήδησεν εἰς
τὴν οἰκίαν μου καὶ ἐτόλ-
μησεν ἀποσπάσαι δού-
λην μου Θεοδώραν μὴ
ἔχων κατ' αὐτῆς ἐξου-
σίαν, ὡς ἐν παντὶ σθέ-
νει βίαν με σχεῖν.

6. ὕβρισαντος Pap. 9. ὕνα Pap. 11. After μαρτυρο a blank space. 18. ω of εχων corr. from ο.

'Concerning the outrage suffered at his abode by my son-in-law Polydeuces I presented to the officials a petition against the perpetrator, Eudaemon; but his influence procured the failure of the petition, so that he should not seem indictable. I accordingly testify to his violence, being a feeble widow woman. For Thonis the curator of Seuthes rushed into my house and dared to carry off my slave Theodora, though he had no power over her, so that I am subjected to unmitigated violence.'

1. ἧς: sc. ὕβρεως; cf. l. 6.
13. κουράτωρ: cf. 888. 3, note.

1121. Petition to a Beneficiarius.

25·6 × 16·8 cm. A.D. 295.

A petition from a woman accusing two neighbours of having seized some property which had belonged to her mother and of which she was the heir. The writer announces her intention of proceeding against the offenders, and asks that they should be made to give security for their appearance.

Ἐπὶ τῶν ὄντων ὑπάτων.
Αὐρηλίῳ Ἀμμωνίῳ β(ενε)φ(ικιαρίῳ) ἐπάρχου Αἰγύπτου
παρὰ Αὐρηλίας Τεχώσιος Διοδώρ[ο]υ μητρὸς Τεχώσιος ἀπὸ τῆς Μικρᾶς

Ὀάσεως καταγεινομένης ἐν τῇ λαμπρᾷ καὶ λαμπροτάτῃ Ὀξυρυγχειτῶν
πόλι. οὐκ ὀλίγος κίνδυνος οὐδὲ ἡ τυχοῦσα ἐπιστρέφεια ἐπήρτηται
ἐκείνοις τοῖς εὐχερῶς συλήσει καὶ ἁρπαγαῖς τῶν ἀλλοτρίων ἑαυτοὺς
ἐπιδιδοῦσι. καὶ αὐτὴ γὰρ ἀνυπέρβλητον ἐπ̣ί̣θ̣ε̣σ̣ιν καὶ ἁρπαγὴν πά-
σχουσα πρόσειμι μαρτυρο[μέν]η τὰ εἴς με ἐπιχειρηθέντα. ἡ προ-
κειμένη μου μήτηρ Τεχῶσις νόσῳ κατα[β]λ̣[η]θεῖσα κατὰ τὴν ἐμαυτῆς
μετριότητα ταύτην ἐνοσοκόμησα καὶ ὑπηρέτησα καὶ οὐκ ἐ-
παυσάμην τὰ πρέποντα γείνεσθαι ὑπὸ τέκνων γονεῦσι ἀναπλη-
ροῦσα. ὥσπερ ταύτης πρὸ ὀλίγων τούτων ἡμερῶν τὸν βίον ἀναπαυ-
σαμένης ἀδιαθέτου ἐπ' ἐμοὶ τῇ θυγατρὶ κληρονόμῳ κατὰ τοὺς νό-
μους, πάλιν τὰ πρὸς τὴν κηδίαν αὐτῆς παρέσχον καὶ τὰ καθήκον-
τα ἐπὶ τῷ θ̣[α]ν̣άτῳ ἐξετέλεσα. καὶ ὡς ἐμοῦ περὶ τὴν συμφορὰν οὔ-
σης οὐκ οἶδα τίνι λόγῳ ἢ πόθεν κεινηθέντες Σ̣ωτᾶς τις καὶ Πα-
ποντῶς καταμένοντες ἐν τῇ αὐτῇ οἰκίᾳ ἔνθα ἡ μήτηρ μου
ᾤκει ἐκ γιτόνων μου ἐπιστάντες τοῖς καταλιφθεῖσι ὑπ' αὐτῆς κεινου-
μένοις τε πλείστοις, χρυσῷ οὐκ ὀλίγῳ, ἐνδομενείᾳ τοιαύτῃ, αἰσθῆ-
τι πολυτειμοτάτῃ, καὶ ἄλλοις, ἅπαντα ὡς ἐν ἀνομίᾳ[ι]ς̣ ἀπεσύλη-
σαν, τίνι ἐπ̣α̣γόμενοι οὐκ ἐπίσταμαι. καὶ ἵνα [ἐ]μοῦ τὴν π̣ε̣ρ̣ὶ̣ τούτου ἐκ-
δικίαν αἰτεῖν μελλούσης παρὰ τῷ μείζονι οὗτοι ἐμφάνιαν ἑαυ-
τῶν ποιήσωνται ἀναγκαίως ἐπιδίδωμι τάδε τὰ βιβλία μαρτυρο-
μέ̣[ν]η μὲν τὸ ἐπιχείρημα ἀξιοῦσα δὲ τούτους ἐπαναγκασθῆναι
ἰκ̣[ανὰ] ἔνγραφα παρασχεῖν μονῆς καὶ ἐμφανείας, ἐμοῦ ἤδη τὴν
πρ[ὸς τὸν μ]ίζονα φυγὴν ποιουμένη⟨ς⟩, τού̣[τ]ων δὲ τὰ ἴσα διὰ τῆς σῆς
ἐμ[μελία]ς̣ ἀνυσθῆναι τῇ ἡγεμονίᾳ. ἔ̣[το]υς ια καὶ ἔτους ι
τῶ̣[ν κυρίω]ν ἡμῶν Διοκλητιανοῦ καὶ Μ̣αξιμι[αν]οῦ Σεβαστῶ̣ν καὶ
ἔτους γ
τῶ̣[ν κυρίω]ν ἡμῶν Κωνσταντίου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων
Καισ[άρων] Μεχεὶρ ιδ.
Α̣ὐ̣ρ̣[ηλία Τε]χῶσις ἐπιδέδωκα. Αὐρήλιος Ἀγαθὸς Δαίμων Σερήνου
ἔγρ[αψα ὑπ]ὲρ αὐτῆς φαμένης μὴ εἰδ[έ]ναι γράμμ[α]τα.

On the verso

2nd hand Τασαβῆς τῷ β(ε)ν(ε)φ(ικιαρίῳ) κατὰ τῶν τέκν[ων] αὐτῆς.

and at right angles

3rd hand *Πολυδεύκει ἀπὸ τῆς*

35 . . [.] . . λ( )

πάρος ἔτους τούτου χρόνου.

1. *ὕπατων* Pap. 7. *ανϋπερβλητον* Pap. 10. *ὑπηρετησα* Pap. 19. l. *ἐσθῆτι.* 21. *ἵνα* Pap. 25. *ἵκ[ανα* Pap. 26. *ἴσα* Pap. 28. *σεβαστων* corr. from *σεβαστου?*

'In the consulship of the present consuls. To Aurelius Ammonius, beneficiarius of the praefect of Egypt, from Aurelia Techosis daughter of Diodorus and Techosis, of the Small Oasis, now living at the illustrious and most illustrious city of Oxyrhynchus. No small danger and no ordinary severity awaits those who lightly give themselves over to plunder and robbery of the property of others. I therefore, being the victim of a most outrageous attack and robbery, approach you to testify to the assault upon me. Techosis, my aforesaid mother, was stricken with illness, and I in the goodness of my heart nursed and tended her and was assiduous in performing what is owing from children to parents. When a few days ago she died intestate, leaving me her daughter heir in accordance with the law, I provided for her funeral and did all that was fitting on the occasion of her death. While I was occupied with my trouble, I know not on what ground or with what impulse, a certain Sotas and Papontos, who are my neighbours in the same house where my mother lived, possessing themselves of the extensive movables left by her, a considerable amount of gold, a quantity of furniture, some very valuable clothes, and other things, lawlessly carried them all off, on what inducement I cannot tell. I am about to demand satisfaction for this of the superior official, and in order that they may put in an appearance I perforce present this petition, testifying to the assault and requesting that they may be compelled to provide written security that they will stay and appear, since I am already having recourse to the official, and that a copy of this document be prepared through your grace for the praefect's office.' Date and signature of Aurelia Techosis, written for her by Aurelius Agathodaemon.

1. The document is dated on Feb. 8 (l. 30) when the names of the consuls for the year were very likely not yet known. This is a more probable reason for their omission than the desire for brevity which prompted the formula *ἐφ' ἱερέων καὶ ἱερειῶν τῶν ὄντων καὶ οὐσῶν* in the later Ptolemaic contracts. Cf. the use of *δηλωθησόμενος* and *ἀποδειχθησόμενος*, e. g. **902**. 19.

2. Cf. P. Brit. Mus. 1157. 4 *βενεφικιαρίου ἐπάρχου Αἰγύπτου* and P. Leipzig 20. 4, &c., *β(ενε)φ(ικιαρίῳ) τάξεως ἡγεμονίας.*

13. *κατὰ τοὺς νόμους*: i. e. the *senatus consultum Orfitianum*, *Inst.* iii. 4, *Dig.* xxxviii. 17; cf. **1114**.

15. *θ[α]νάτῳ*: *δ[υ]νατῷ* is less suitable.

18. *κεινουμένοις*: cf. e. g. **126**. 17 *ἀκινήτων πραγμάτων*, B. G. U. 8. ii. 8 *κεινητοῖς καὶ ἀκεινήτοις.*

25. *ἱκ[ανά]* Wilcken, who points out that this passage confirms his restoration of *[ἐ]γγραφα* in P. Brit. Mus. 214. 20; cf. *Archiv* i. 154, and for *ἱκανὰ παρασχεῖν* = *satis dare*, Wenger, *Rechtshist. Papyrusstud.* p. 87. For the technical *μονῆς καὶ ἐμφανείας* cf. e. g. P. Grenf. II. 62. 10, 79. 7, B. G. U. 581. 8.

33. This endorsement is mistaken; it was no doubt intended for another document.

34–6. These three obscure lines have no apparent connexion with the contents of the recto.

(*d*) CONTRACTS.

1122. Engagement of Services.

13·2 × 14 cm. A.D. 407.

Commencement of a contract for personal attendance and service, in return for food and clothing; probably a money wage was also included in the agreement, which breaks off before this is reached. Cf. P. Strassb. 40, where the servant is described as a *φαμιλιάριος ἐδραῖος κατάδουλος παῖς* (A. D. 569), and *Archiv* v. pp. 260–1. On the verso is a small fragment of a money account.

Μετὰ τὴν ὑπατίαν τοῦ δεσπότου ἡμῶν Ἀρκαδίου
τοῦ αἰωνίου Αὐγούστου τὸ ϛ καὶ Φλ(αουίου) Πρόβου τοῦ λαμπ(ροτάτου)
Παῦνι ιε.
Αὐρηλίῳ Διδύμῳ Θέωνος βουλ(ευτῇ) τῆς λαμπ(ρᾶς) καὶ λαμπ(ροτάτης)
Ὀξυρυγχιτῶν πόλεως
παρὰ Αὐρηλίου Φοιβάμμωνος ἤτοι Λουκᾶ
ἐκ πατρὸς Μέλανος ἀπὸ τῆς αὐτῆς πόλεως
χαίρειν. ὁμολογῶ ἑκουσίᾳ καὶ αὐθαιρέτῳ γνώ-
μῃ συντεθῖσθαί με πρὸς σὲ ἐπὶ τῷ ἐμαὶ
παραμένιν παρὰ σοὶ καὶ συναποδημῖν
σοι ἐπὶ τῆς ἀλλ[ο]δαπῆς καὶ ὑπακούειν σοι
εἰς ἅπαν[τα τὰ ἐπιτραπησόμενά μοι
ὑπὸ σοῦ, σ[ὲ δὲ τρέφειν με . . . . . .
καὶ ἱματίζ[ε]ι[ν 22 letters
. ε . ε . . . . . ω̣σ̣[
. . . . . .

1. *ὑπατιαν* Pap. 9. l. *ἐμέ*. 11. *ὑπακουειν* Pap. 14. *ἱματιζ[ε]ι[ν* Pap.

'The year after the sixth consulship of our lord Arcadius, eternal Augustus, and Flavius Probus the most illustrious, Pauni 15. To Aurelius Didymus son of Theon, senator of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Phoebammon otherwise Lucas, son of Melas, of the said city, greeting. I acknowledge of my own free will that I have made an agreement with you to attend you and travel with you in other lands and obey you in all your commands, while you are to feed and clothe me . . .'

11. ἀλλ[ο]δαπῆς: so P. Strassb. 40. 33. P. Hernals xvi. 11. 11–12 (*Archiv l. c.*) has ἔν τε τῇ πόλι καὶ κατ' ἀγρούς.

12. ἐπιτραπησόμενα: cf. e. g. B. G. U. 1021. 16; ἐπιταχθησόμενα (257. 11), or προσταχθησόμενα (P. Strassb. 40. 40), would also be suitable.

13–14. For the conjunction of τρέφειν and ἱματίζειν cf. e. g. 275. 14, B. G. U. 1021. 14, 1126. 22.

1123. Devolution of Domain-land.

12·3 × 9·4 cm. A.D. 158–9.

In this contract the incoming tenant of some domain-land guarantees the daughter of the late cultivator, who had died, against any future demands for dues upon the land, over which he is given full rights, while he apparently promises to make no claims to any other part of the estate. The situation may be contrasted with that of 899, where the daughter and heir of a cultivator of domain-land petitions to be released from the responsibility (theoretically illegal) of continuing the cultivation; cf. B. G. U. 648, Rostowzew, *Röm. Kolonat*, pp. 196–7. In the present instance the heir was more fortunate and had found somebody willing to relieve her by becoming the tenant in her father's place.

Ἀ̣π̣ί̣ω̣ν̣ Σαραπίωνος τοῦ Ἰσχυρίωνος μη-
[τρὸ]ς Ἀμμωνοῦτος θέσει Βαλλάρου Πε-
[. . . . .] . ι̣ος ἀπ' Ὀξυρύγχων πόλεως Τα-
[. . . . .] Τεῶτος τοῦ Τοτοέως μητρὸς
Τσεναφύγχιος ἀπὸ τοῦ Πετενούρι-
ος ἐποικίου, μετὰ κ̣[υρίο]υ̣ τοῦ ἀνδρὸς Θώ-
νιος Διογένου[ς] μητρὸς Ταπετσείριος
ἀπ' Ὀξυρύγχων πόλεως χαίρειν. ὁμολό-
γῶ ἀπὸ τοῦ νῦν ἀντιλήμψεσθαι τῆς
. [. .]ι̣ης ἀναγραφομένης εἰς τὸν μετηλ-
[λαχότα σου] πατέρα Τεῶν περὶ τὸ Πετεν-
ούριος ἐποίκιον καὶ Πανε̣χμῶθ[ι]ν̣ δημο-
σίας γῆς πάσης καὶ ἀπαρενόχλητόν σε
καὶ ἀνείσπρακτον [παρ]έξειν περὶ τῶν
τῆς αὐτῆς δημοσίας γῆς τελεσμάτ[ων

πάντων ἀπὸ τοῦ ἐνεστῶτος δευτέρο[υ
εἰκοστοῦ ἔτους Ἀντωνίνου Καίσαρος
[τοῦ κυρίου] εἰς τὸν ἅπαντα χρόνον,
[ἐμοῦ μὴ ἀντ]ι̣ποιουμένου κυριεύ⟨ει⟩ν
[τοῦ ἐπιλ]ο̣ίπου φανησομένου ὑπ[άρ-
[χειν σοι] πατρικοῦ πόρου παντός,
[μόνον δὲ ἐ]ξουσίαν ἔχειν με οἰκονο-
[μεῖν περὶ τῆς γῆς διὰ τὸ ἐ]ξ̣σεσ̣τάσθα̣[ι
[σε τῆς γεωργίας.
. . . . . .

On the verso

π̣[.] . αλ̣( ) Τα[

2. Second μ of αμμωνουτος corr. from ω. 14. ει of ανεισπρακτον corr. from ισ.

'Apion son of Sarapion son of Ischyrion, his mother being Ammonous adopted daughter of Ballarus son of Pe . . . is, of the city of Oxyrhynchus, to Ta. . . . daughter of Teos son of Totoeus, her mother being Tsenaphunchis, of the village of Petenouris, with her guardian her husband Thonis son of Diogenes and Tapetsiris, of the city of Oxyrhynchus, greeting. I agree that I will henceforward undertake all the public land registered in the name of your departed father Teos at the village of Petenouris and Panechmothis, and that I will secure you against any trouble or liability in regard to all dues upon the said public land from the present 22nd year of Antoninus Caesar the lord continually; while I make no claim to control any remaining part which may be found to belong to you of your father's estate, but only to have power to dispose of the land, since you have resigned the cultivation.'

5. Πετενούριος ἐποίκιον and Πανεχμῶθις (?, l. 12) have not previously occurred.

10. Something like γεωργίας τῆς ἀναγραφομένης κτλ. is expected. The vestige of the first letter suggests α, ν, or possibly χ, but there would hardly be room for χ[ρ(ε)ίας], which is not in itself very satisfactory. α[ὐ]τῆς could be read, but is also unconvincing.

19 sqq. Apion here seems to be renouncing claims to property other than the land, and the proposed restoration proceeds on that hypothesis. The desirability of such a stipulation is evident from a comparison of B. G. U. 648, where the claim to the petitioner's inheritance was based on the cultivation of her father's βασιλικὴ γῆ.

23. For ἐ]ξ{σ}εστάσθαι cf. e. g. 278. 11 ἐξέσταται τῶι Ἀντιφάνει τοῦ κατ' αὐτὴν μ[έ]ρους, P. Tebt. 380. 19–20 ἐκσίστασθαι τῶι Σαμβᾶ πάντων.

24. σ[υ]νάλ(λαγμα) is unsuitable.

1124. Lease of Land.

16 × 13·2 cm. A.D. 26.

The latter part of a lease of land for one year, the rent to be paid partly in wheat, but on green crops in money (ll. 13–15, note).

. . . . . .

[. . . . .] . να . [
νότον, ἀ[κίνδυν]ον δὲ τὸ ἀπότα[κτον παντὸς κιν-
δύνου. ἐ[ὰν] δέ τι πραχθῇ ὁ με[μισ]θωμένος
εἰς τὸ δη[μ]όσιον ἢ εἰς ἄλλο τι [ὑπ]ὲρ Διονυσίου
ἢ τῆς γῆ[ς, ὑ]πολογείτω ἀπὸ τοῦ ἀ[π]οτάκτου, τῶν
[δὲ κα]ρπ[ῶν] κυριευέτω Διονύσιος [κ]αὶ οἱ παρ' αὐτοῦ
[ἐ]ω[ς ἂν τὸ ἀ]πότακτο[ν] κομίσηται. τῆς δὲ μισ-
θώσεως βεβαιουμέ[ν]ης ἀποδότω ὁ μεμισθω-
μένος τῷ Διονυσίῳ [τ]ὸ ἀπότακτον ἐν τῷ Παῦνι
μηνὶ τοῦ αὐτοῦ ἔτου[ς] ἐπὶ τῶν περὶ τὸ Τρύφωνος
Ἰσιήου ἄλῳ[ν] πυρὸν νέο[ν] καθαρὸν ἄδολον ἄκρειθον
μέτρωι τε[τρ]αχοινίκω[ι] Ἀμμων[ίο]υ τοῦ Πτολεμαίου,
ἢ ἀποτισάτ[ω] αὐτῷ τιμὴν ἑκάστη[ς] ἀρτάβης ἧς ἐὰν
μὴ ἀποδ[ῷ ἀ]ργυρί[ου δ]ραχμὰς [.] . . , τ̣ῆς δ' ἀπὸ
ξυλαμῆς κ[αὶ] ἐκφόρ[ιο]ν διπλοῦν, τοῦ δ' ἐνκατα-
λιπεῖν τὴ[ν γε]ωργία[ν] χωρὶς τῶν προκειμένων
ἐπίτιμον ἀργ(υρίου) (δραχμὰς) ἑκατὸ[ν] καὶ εἰς τὸ δημόσιον τὰς
ἴσας, καὶ ἡ π[ρ]ᾶξις ἔστω Διονυσίῳ ἔκ τε τοῦ μεμισ-
θωμένου [κ]αὶ ἐξ οὗ ἐ[ὰν] αἱρῆται καὶ ἐκ τῶν ὑπαρ-
χόντων αὐτῷ πάντων, καθάπερ ἐγ δίκης. κυρία
ἡ μίσθωσ[ις.] (ἔτους) ιγ [Τι]βερίου Καίσαρος Σεβαστοῦ
Φαῶφι λ.

2nd hand Διονύσιος Θέωνος μεμίσθωκα καθότι πρόκειται.
(ἔτους) ιγ Τ[ι]βερίου Καίσαρος Σεβαστοῦ Φαῶ(φι) λ.

11. l. Ἰσιῆον.

'. . . the rent being free of all risk. If any demand be made upon the lessee for the government or for any other purpose on account of Dionysius or the land, the amount shall be deducted from the rent; and Dionysius and his agents shall retain the ownership of the crops until he recover the rent. The lease being guaranteed, the lessee shall pay to Dionysius the rent in the month Pauni of the said year at the threshing-floors of Isieum Tryphonis in wheat that is new, pure, unadulterated, and unmixed with barley, by the 4-choenix measure of Ammonius son of Ptolemaeus, or shall forfeit as the value of every artaba which he does not pay . . . drachmae of silver and double the rent of the land sown with green produce, while the penalty for abandoning the cultivation, in addition to the amounts aforesaid, shall be 100 drachmae of silver and to the treasury an equal sum; and Dionysius shall have the right of execution upon the lessee or anyone he chooses and upon all his property as if in accordance with a legal decision. This lease is valid.' Date and signature of Dionysius.

3–5. Cf. P. Tebt. 105. 48 and **277**. 8–10, where ἢ τ[ῆ]ς γῆς is to be read, as here, before ὑπ]ολογείτωι.

12. For similar measures cf. e. g. **101**. 40, P. Tebt 376. 24, note, P. Strassb. 1. 9, note.

13–15. It may be inferred from this distinction between the rent in wheat and that on the land ἀπὸ ξυλαμῆς that different categories of produce had been previously specified. ξυλαμή and ξυλαμᾶν are almost always used of green crops like ἄρακος or χόρτος.

15–16. τοῦ δ' ἐνκαταλιπεῖν κτλ.; cf. **729**. 20, P. Tebt. 105. 44, Berger, *Strafklauseln*, pp. 154–6, 162–4.

1125. Lease of Land and Loan.

9·2 × 11·10 cm. Second century.

Part of a contract for a lease of some land, with an advance from one of the lessors of 200 drachmae at the usual rate of interest. The formula is similar to that of **101** and **501**.

. . . . . .

[. . . . .]. αι . . [. .] κατ' ἔτος πυροῦ ἀρτάβης ἡμισ[υ.
ὁμολογεῖ δὲ ὁ μεμισθωμένος ἔχειν παρὰ
μόνου τοῦ Διονυσίου προχρήσεως ἀργυρίου δρα-
χμὰς διακοσίας τόκου δραχμαίου ἑκάστης
μνᾶς κατὰ μῆνα ἀπὸ τοῦ ἐνεστῶτος μηνὸς
Θώθ, ἅσπερ σὺν τοῖς τόκοις ἀποδώσει τῷ Διονυ-
σίῳ τῷ Παῦνι μηνὶ τοῦ ἐνεστῶτος ἔτους
ἢ τάξεται καὶ τῆς ὑπερχρονείας τὸν αὐτὸν δρα-
χμιαῖον τόκον, ἀκίνδυνα πάντα παντὸς κιν-

δύνου. ἐὰν δέ τις ἀπὸ τοῦ ἰσιόντος ἔτους ἄβρο-
χο[ς γέ]νηται, παραδεχθήσεται τῷ μεμισθω-
μέν[ῳ,] τῶν τῆς γῆς κατ' ἔτος δημοσίων ὄν-
των πρὸς τοὺς μεμισθωκότας ἑκάτερος κα-
θ' ὃ μισθοῖ μέρος, οὓς καὶ κυριεύειν τῶν καρ-
πῶν ἕως τὰ ὀφειλόμενα κομίσωνται. βε-
[βα]ιουμένης δὲ τῆς μισθώσεως μετρείτω ὁ
[με]μισθωμένος κατ' ἔτος εἰς δημόσιον θησαυρὸν
ἰδίαις ἑαυτοῦ δαπάναις τὰ δηλούμενα ἐκφόρια,
ὧν θέμα καθαρὸν ἀπὸ πάντων ἀναδότω τοῖς
[μεμ]ι[σθω]κόσι ἑκατέρῳ τῶν ἐκφορίων οὗ μισ-
[θοῖ μέρους κ]ατ' ἔτος ὑπὸ τὴν πρώτην [μέτρη-
[σιν 22 letters] τόκο[. . . . . .
. . . . . .

7. παῦνι Pap. 8. ὑπερχρονειας Pap. 10. ἴσιοντος Pap. 13. l. ἑκάτερον.
17. κ of κατ corr. 18. ἴδιαις Pap. 19. αναδότω Pap.

'. . . half an artaba of wheat annually. The lessee further acknowledges the receipt from Dionysius singly of an advance of 200 drachmae of silver at the interest of a drachma per mina every month, from the present month Thoth, which sum together with the interest he will return to Dionysius in the month Pauni of the present year or will pay for the overtime interest at the same rate of one drachma, all free of all risk. If any part of the land is unirrigated from the present year, an allowance shall be made to the lessee. The annual taxes upon the land are to be borne by the lessors in proportion to their share of the land leased; and they shall have the ownership of the crop until they receive their dues. The lease being guaranteed, the lessee shall deliver annually at the public granary at his own expense the specified rent, while he shall place on deposit free of all deductions for the lessors, for each the rent of the part leased by him, every year at the time of the first measuring . . .'

1. The word before κατ' ἔτος was apparently not προστατικοῦ (cf. **590**).

19. Cf. e. g. **101**. 31–2, Preisigke, *Girowesen*, pp. 74 sqq. ὧν] θέμα κ[αθαρὸν ἀπὸ πάντων should probably be restored in **501**. 39–40.

20–1. Cf. ll. 13–14. τῶν ἐκφορίων is in apposition with ὧν. For ὑπὸ . . . μέτρησιν cf. **101**. 33, P. Amh. 88. 24, &c.; the same phrase, on the significance of which cf. Preisigke, *op. cit.*, p. 75, probably occurred in **501**. 41–2.

1126. Lease of Land.

17·4 × 16·5 cm. Fifth century.

Lease of four arourae for one year at the rent of 52 carats. The spelling of the document is very erratic.

. . . . . .

[22 letters] . . ο̣λ̣[. . . . . .

[. . . . . ἑκου]σί̣ο̣ς ἐπιδέχωμαι μιμισ-
θῶσθαι παρ[ὰ σοῦ] ἀπὸ τῶν ὑπαρχώντων . . ε̣[.
τῆς σ[ῆ]ς προστασίας γῃδίων περὶ πεδίων τῆς
αὐτῆς κώμης ἐν κλήρου καλουμένου Τσαβατώου
ἀρο[ύ]ρας τέσσαρες, γί(νονται) (ἄρουραι) δ, πρὸς ἀναμέτρησιν
σχυνίου δικέου, γίτονες νώτου τον ἀπὸ Τάλη,
βορρᾶ τῆ̣ς̣ α̣[ὐ]τ̣ῆ̣[ς π]ροστασία⟨ς⟩, λιβὸς λιδης Κήτς, ἀπη{λ}-
λιώτου λιδης . μεια, εἰς ⟨σ⟩πορὰν οἵαν ἂν βουληθοῦ-
μεν εἰς τὸν σπόρων τῆς ἀγαθ(ῆς) ιδ ἰνδ(ικτίωνος), φόρου
ἀποτάκτου τοῦ μετοξὺ συμπεφωνημένου ἑκάστου
ἀρουρῶν χρυσοῦ κεράτια δέκα τρία ἰδιωτικοῦ ζυγῷ̣,
γί(νεται) ὁ̣(μοῦ) κερ(άτια) νβ καθαρὰ ἰδιωτικοῦ ζυγῷ̣, ὥνπερ ὡ φό-
ρος ἀποδώσω σοι ἐν καιρῷ̣ ἀπετήσεως τῶν δημ(οσίων)
ἐπὶ τῇ̣ ιδ ἰνδ(ικτίωνι) ἀνυπερθέτος καὶ ἄνευ πάσης ἀντιλ-
ωγίας μετὰ καὶ τῶν ὑπαρχόντων ὑμῶν πάντων
ὑ̣π̣[. . . . .] σοι ἐνεχύρου [[τ]]αὐτῆς δικέου τῶν αὐτον
. [. . . . ἡ μί]σθ(ωσις) κυρί(α) καὶ β(εβ)αί(α) καὶ ἐπερ(ωτηθέντες)
ὁμ(ολογήσαμεν). (2nd hand) Αὐρήλιοι
[17 letters] . [. .] . ς̣ Ἑ[ρμί]α̣ς καὶ Πραν̣ίσχολος υἱὸς Φοιβάμ-
[μωνος Σερήνου μεμισθώμεθα ὡς πρόκειται.

. . . . . .

On the verso

1st hand [ ]ιος Ἑρμίου καὶ Πρ[ανίσ]χολος υ̣ἱ̣[ὸς] Φοιβάμ(μωνος)
Σερήν[ο]υ . [χρ(υσοῦ) κερ(άτια) νβ
καθαρὰ ἰδιω[τικῷ̣ ζυγῷ̣.

2. l. ἑκου]σίως ἐπιδέχομαι μεμισθῶσθαι. 3. l. ὑπαρχόντων. 4. l. πεδίον. 5. l. κλήρῳ καλουμένῳ. 6. δ Pap. 7. l. σχοινίου δικαίου . . . νότου τῶν. 9. l. βουληθῶμεν. 10.

l. σπόρου . . . φόρου. ιδ Pap.; so in l. 15. 11. l. ἑκάστης. 12. l. ἰδιωτικῷ; so in l. 13. 13. l. τὸν φόρον. 14. α of αποδωσω corr. from ε. l. ἀπαιτήσεως. 15. l. ἀνυπερθέτως . . . ἀντιλογίας. 16. l. ἡμῶν. 17. l. δικαίου . . . αὐτῶν. 21. ν of σερην[ο]υ above the line.

'. . . I undertake of my free will to lease from you, from the land belonging to your patronage in the fields of the said village in the holding called that of Tsabatoüs, four arourae, total 4 arourae, by the measure of a fair measuring-line, the boundaries being on the south the land of the people of Tale, on the north that in your said patronage, on the west . . ., on the east . . ., to be sown with any kind of crop we choose, for the sowing of the auspicious 14th indiction, at a fixed rent as agreed between us of 13 carats of gold on the private standard for each aroura, making together 52 carats of pure metal on the private standard; and we will pay the rent of these to you at the time of the collection of public taxes in the 14th indiction without delay or dispute of any kind, at the risk of all our property, which is pledged to you for this purpose. The lease is valid and guaranteed, and in answer to the question we have given our consent.' Signatures of the lessees, and endorsement on the verso.

3. There are traces of ink after *ὑπαρχόντων*, though nothing is wanting for the sense.

4. *προστασίας*: cf. **1134**. 7. The land leased clearly belonged to a considerable administrative area, and was perhaps of a similar kind to that concerned in **1134**; but more probably *προστασία* here means simply *patrocinium*, the parties to the contract being a patron and one of his dependents.

6–7. Cf. e. g. P. Amh. 95. 4, 12, 96. 3 *δικαίῳ σχοινίῳ*, C. P. R. 40. 11, &c., *πρὸς ἀναμέτρησιν*. For Τάλη or Ταλάη, which was in the Κωίτης *τόπος* of the Heracleopolite nome, cf. P. Hibeh 36. 3, note. It is to be distinguished from the Oxyrhynchite Ταλαώ.

8–9. Λιδη or λιδης seems from its repetition to be a common, not a proper name. Possibly it is for λιτή or -ῆς as an equivalent of ψιλή; cf. Alexand. Aetol. *ap.* Athen. 296 c *λιτὴ φύει εἴαρι γαίη*.

9–10. So e. g. C. P. R. 41. 14–15 *εἰς σπορὰν πυροῦ εἰς τὸν σπόρον τοῦ ἐνεστῶτος κα (ἔτους)*; *εἰς σπορὰν ἣν ἐὰν βουληθῶμεν* occurs e. g. in C. P. R. 42. 15–16.

12. *ἰδιωτικ⟨ῷ⟩*: cf. **1138**. 5, note.

16–17. That *ὑμῶν* is a misspelling for *ἡμῶν* is indicated by the next line, of which the sense is fairly evident though the construction is obscure; cf. the phrase found in **136**. 39–41 and elsewhere *καὶ ὑπεθέμεθα εἰς τὸ δίκαιον τούτου τοῦ συναλλάγματος πάντα ἡμῶν τὰ ὑπάρχοντα . . . ἐνεχύρου λόγῳ καὶ ὑποθήκης δικαίῳ*. *ὑπ[* at the beginning of l. 17 suggests *ὑποκειμένου* (cf. e. g. B. G. U. 740. 9), which, however, is too long. *ν[* might be read in place of *ὑπ[*.

19. Ε[ρμί]ας is suggested by the verso, but the difference in the case makes the restoration doubtful. The third letter of the next name may be ω.

1127. Lease of a Pigeon-house.

28·1 × 7·5 cm. A.D. 183.

Lease of an upper room with a pigeon-cote for four years at an annual rent of 60 drachmae. Cf. the fragmentary P. Flor. 10, where two *περιστερεῶνες* and a *κέλλα* are let for 400 drachmae in the middle of the next century, and for the formula **502**, **911–12**, **1036**, **1128**.

Ἐμίσθωσεν Ἀπολλώνιος Σώ-
σου τοῦ Σώσου ἀπ' Ὀξυρύγχων πόλεως
Πουπλίῳ Οὐεττίῳ Διογένει εἰς ἔ-
τη τέσσαρα ἀπὸ νεουμηνίας Θὼθ
τοῦ εἰσιόντος κδ (ἔτους) τὸν ὑπερῷον τό-
πον τῆς ὑπαρχούσης αὐτῷ ἐν
Μουχιν̣ὺρ οἰκίας καὶ ὃν ἔχει
ἐκεῖ περιστερεῶνα σὺν τῇ
τούτου κλείμακι ξυλίνῃ, ἐνοι-
κίου καὶ φόρου τούτων κατ' ἔτος
ἀργυρίου δραχμῶν ἑξήκοντα
ἀκινδύνων παντὸς κινδύνου.
βεβαιουμένης δὲ τῆς μισθώ-
σεως χράσθω ὁ μεμισθωμένος
τῷ [[ν̣ι .]] τόπῳ καὶ τῷ περιστερε-
ῶνι ἐπὶ τὰ ἔτη τέσσαρα ἀ{π}κωλύ-
τως καὶ ἀποδότω τῷ μεμισ-
θωκότι τὸ ἐνοίκιον κατ' ἔτος
ἐν δόσεσι δυσὶ διὰ ἐξαμήνου
τὰς αἱρούσας δραχμὰς τριάκον-
τα, καὶ μετὰ τὸν χρόνον παρα-
δότω τὸν αὐτὸν τόπον καὶ τὸν περι[[σ]]-
στερεῶνα ὡς ἐὰν παραλάβῃ
καὶ τὰς ἐπικειμένας θύρας δύο
κλεῖν μίαν ἢ ᾗ δ' ἂν μὴ παραδῷ
τὴν ἀξίαν, ὃ δ' ἂν προσοφειλέ-
σῃ ἀποτεισάτω μεθ' ἡμιολίας,
τῆς πράξεως γεινομένης ἔκ τε
αὐτοῦ καὶ ἐκ τῶν ὑπαρχόντων
αὐτῷ{ν} πάντων. κυρία ἡ μίσθωσις.
(ἔτους) κγ Αὐτοκράτορος Καίσαρος
Μάρκου Αὐρηλίου Κομμόδου
Ἀντωνείνου Σεβαστοῦ Ἀρμενιακοῦ
Μηδικοῦ Παρθικοῦ Σαρματικοῦ

Γερμανικοῦ Μεγίστου Μεσορὴ ἰ[.
2nd hand Πούπλιος Οὐέττιος Διογέ-
νης μεμίσθωμαι τὸν πε-
ριστερεῶνα καὶ τὸ⟨ν⟩ ὑπ[ερῷ-
ον τόπον καὶ ἀποδώσω [τὸ
καθ' ἔτος ἐνοίκιον ὡς πρόκειται.

4. l. νεομηνίας. 7. ν of μουχινυρ corr.; l. Μουχινώρ (?). 12. ς of παντος corr. from υ. 19. α of εξαμηνου corr. from η. 20. ς of δραχμας corr. 25. ο corr. l. ἢ οὗ ἄν or οὗ δ' ἄν.

'Apollonius son of Sosus son of Sosus, of the city of Oxyrhynchus, has let to Publius Vettius Diogenes for four years from the first day of Thoth of the coming 24th year the upper room of the house belonging to him at Mouchinor and the pigeon-house there with its wooden ladder at an annual rent and revenue of 60 drachmae of silver free of all risk. The lease being guaranteed, the lessee shall use the room and the pigeon-house for the four years without hindrance, and shall pay the rent annually in two half-yearly instalments of 30 drachmae, and at the end of the term shall return the said room and the pigeon-house in the condition in which he receives them and the two doors and one key attached, or shall pay the value of anything that he does not restore, and shall forfeit one and a half times the amount of any sum owing, right of execution lying against him and all his property. This lease is valid.' Date and signature of Publius Vettius Diogenes.

7. The village of Μουχινώρ, which is mentioned in **491**. 3 and **895**, is probably meant. Μουχισ was apparently originally written, the σ being afterwards crossed through and then converted into a ν. Μοῦχις was another Oxyrhynchite village.

1128. Lease of a Dining-room.

18·6 × 7·4 cm. A.D. 173.

A lease of a dining-room (συμπόσιον) and a store-chamber within it for two years at a rent of 20 drachmae per annum. Cf. **1129**, B. G. U. 253, P. Strassb. 14; the formula resembles that of **1127**.

Ἐμίσθ(ωσεν) Χαιρή(μων) ὁ κ(αὶ)
Ἀμμώνιος Θέ-
ων μητρὸς Θεανοῦτος τῆς καὶ
Σινθώνιος ἀπ' Ὀξυρύγχων πό-
λεως Ἀμμωνίῳ ἀπελευθέ-
ρῳ Σαραπίωνος τοῦ καὶ Θεο-
γένους ἀπὸ τῆς αὐτῆς πόλε-
Ἀμμώνιος τῷ μεμισθω-
κότι Ἀμμωνίῳ τῷ καὶ Θέ-
ωνι ἐπὶ τέλει ἑκάστου ἐνι-
αυτοῦ χωρὶς ὑπερθέσεως,
καὶ μετὰ τὸν χρόνον
παραδότω τοὺς τόπους
καθαροὺς ἀπὸ κοπρίων

ως ἐπὶ χρόνον ἔτη δύο ἀπὸ
ὀγδόης καὶ εἰκάδος τοῦ ὄντος
μηνὸς Φαρμοῦθι τοῦ ἐνεστῶ-
τος τρισκαιδεκάτου ἔτους
Αὐρηλίου Ἀντωνίνου Καίσαρος
τοῦ κυρίου ἀπὸ τῆς ὑπαρχούσης
αὐτῷ ἐν κώμῃ Σεφὼ οἰκίας
τὸ συμπόσιον καὶ τὴν ἐντὸς
αὐτοῦ κέλλαν ἐνοικίου κατ' ἔ-
τος δραχμῶν εἴκοσι, ἃς ἀπο-
δότω ὁ μεμισθώμενος
καὶ πάσης ἀκαθαρσίας
καὶ τὰς ἐπικειμένας θύ-
ρας καὶ κλεῖς. κυρία ἡ μίσθω
σις. (ἔτους) ιγ Αὐτοκράτορος
Καίσαρος Μάρκ[ο]υ
Αὐρηλίου Ἀντωνίνου
Σεβαστοῦ Ἀρμενιακοῦ
Μηδικοῦ Παρθικοῦ
Γερμανικοῦ Μεγίστου
[Φαρμοῦ]θι κη.

1. εμισθ(ωσεν) . . . κ(αι) and θε in a different hand over an erasure. εμισθωσεν αμμωνιος ο και θε was no doubt originally written; cf. l. 19. 20. ε of εκαστου corr. from ῃ. 23. π of τοπους corr.

'Chaeremon also called Ammonius Theon, his mother being Theanous also called Sinthonis, of the city of Oxyrhynchus, has let to Ammonius, freedman of Sarapion also called Theogenes, of the said city, for a term of two years from the 28th day of the present month Pharmouthi of the current 13th year of Aurelius Antoninus Caesar the lord, from the house belonging to him in the village of Sepho, a dining-room and the store-chamber within it at an annual rent of 20 drachmae, which the lessee Ammonius shall pay to the lessor Ammonius also called Theon at the end of each year without delay, and at the end of the term he shall restore the rooms free of filth and dirt of all kind, and the doors and keys attached. This lease is valid.' Date.

1129. Lease of Dining-rooms.

31·7 × 19·5 cm. A.D. 449.

Lease of two dining-rooms at the rent of 12,000,000 denarii, the contract to last during the pleasure of the lessor; cf. **1087**.

Μετὰ τὴν ὑπατίαν Φλαουίων Ζήνωνος καὶ Ποστουμιανοῦ
τῶν λαμπροτάτων Τῦβι κδ.
Αὐρηλίᾳ Μίκι θυγατρὶ Θεοδώρου ἀπὸ τῆς λαμπρᾶς
καὶ λαμπροτάτης Ὀξυρυγχιτῶν πόλεως παρὰ Αὐρηλίου
Φοιβάμμωνος υἱοῦ Ἀρτεμιδώρου ἀπὸ τῆς αὐτῆς πόλεως.
ἑκουσίως ἐπιδέχομαι μισθώσασθαι ἀπὸ νεμηνίας

τοῦ ἐξῆς μηνὸς Μεχεὶρ τοῦ ἐνεστῶτος ἔτους ρκε qδ
τῆς παρούσης δευτέρας ἰνδικτίονος τοὺς διαφέρον-
τάς σοι ἀπὸ οἰκίας οὔσης ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφόδου
Μικρῆς Τευμε[ν]ούθεως δύο τόπους ἤτοι συμπόσια
σὺν χρηστηρίοις πᾶσι, καὶ τελέσω ὑπὲρ ἐνοικίου ἐνιαυ-
σίως ἀργυρίου μυριάδας χιλίας διακοσίας, ἅσπερ ἀπο-
δώσω κατ' ἔτος δι' ἐξαμήνου τὸ ἥμισυ, καὶ ὁπόταν
βουληθῇς παραδώσω τοὺς αὐτοὺς ἀνυπερθέτως.
κυρία ἡ μίσθωσις καὶ ἐπερωτηθεὶς ὡμολόγησα.
2nd hand Αὐρήλιος Φοιβάμμων Ἀρτεμιδώρου ὁ προκείμενος μεμίσ-
θωμαι [τοὺ]ς τόπου[ς] κ̣α̣[ὶ ἀ]π̣[ο]δ̣ώ̣σω τὸ ἐνοίκιο̣ν̣ [ὡς] πρόκειται.
[. . . . . .] . . [. . . . . ἔγρα]ψα ὑπὲρ α̣[ὐτοῦ γράμματα
μὴ εἰδ[ότος.]
+ *di emu Nο . . . osios . .*

1. φλαουῖων Pap. 4. ου of αυρηλιου corr. from ας. 5. νῖου Pap. 11. ὕπερ Pap.

'The year after the consulship of Flavius Zeno and Flavius Postumianus the most illustrious, Tubi 24. To Aurelia Mikis daughter of Theodorus, of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Phoebammon son of Artemidorus, of the said city. I undertake of my free will to lease from the first day of the next month Mecheir of the current 125th which = the 94th year and of the present second indiction two rooms or dining-rooms belonging to you in a house situated in the said city in the quarter of Small Teumenouthis with all appurtenances, and I will pay in rent annually 1,200 myriads of silver, which I will deliver annually in half yearly instalments of one-half, and whenever you wish I will surrender the said rooms without delay. The lease is valid, and in answer to the question I have given my consent.' Signature of Aurelius Phoebammon written for him by another person in Greek, and of the scribe in Latin.

1. Rufius Praetextatus Postumianus has apparently not been called Flavius elsewhere.

10. The ἄμφοδον Τευμενούθεως is well known, but this is the first mention of the Μικρὰ Τευμενοῦθις.

19. εἰδότος was perhaps abbreviated εἰδ.

1130. Loan of Money.

30·8 × 19 cm. A.D. 484.

Contract for a loan of 10 solidi for a period of about six months, the interest consisting of twenty bundles of tow. The document is written in a well-formed upright hand, but in very illiterate Greek.

χμγ

Μετὰ τὴν ὑπατεία(ν) Φλ(αουίου) Τρωκώνδη τοῦ λαμπροτάτου
Παχὼν θ τῆς ζ ἰνδικτί(ωνος).
Αὐρ[ήλ]ι[ος] Ἀβραὰμ υ̣[ἱὸ]ς Ἰσίω[νος] καὶ Σοφία(ς) ἀπὸ κώμης Σενοκώ-
μεος τοῦ Ὀξυρυγχίτου νομοῦ Α[ὐ]ρηλίῳ Ἰσὰκ υἱῷ Νίλῳ ἀπὸ
τῆς μεγαλωπόλεος Ἀλεξανδρίας πραγματευτῇ χαίρειν.
ὁμολογῶ κυρίου καὶ βεβαίου ὄντος τοῦ προτερων μου
γραμματῖον καὶ νῦν ἐσχηκέναι με παρὰ σοῦ ἐν χρήσει διὰ
χιρὸς ἐξ οἴκου σου εἰς ἰδίαν μ[ο]υ καὶ ἀναγκέαν χρίαν
χρυσοῦ ν[ομ]ισμάτια δεσποτι[κ]ὰ δώκε[ι]μα εὔσταθμα ἁπλᾶ
ἀριθμῷ δέκα, γί(νεται) χρ(υσοῦ) νο(μισμάτια) ι, κεφαλέου, καὶ ὑπὲρ διαφώρου
αὐτῶν ἄχρει τῆς ἐξῆς δηλουμένης προθεσμίας σιππίου
καθαροῦ εὐάρεστου ἀπὸ τοῦ [σ]ταθμοῦ τῆς κώμης
δεσμίδια ε[ἴ]κωσε[ι,] γί(νεται) δ̣(εσμίδια) κ, ἀκίνδυν[α] ὄντα ἀπὸ παντὸς κινδύνου
ἐπάναγκες ἀποδώ[σ]ω σοι ἐν τῷ Φαῶφι μηνὶ τοῦ ἐνεσ-
τωτου ἔτους ρξ̣α ρ̣λ̣ ἀρχῆς τῆς ὀγδώης ἰνδικτίωνος ἀνυπερ-
θέτως καὶ ἄνευ πάσης ἀντιλογίας, καὶ ἐπὶ τούτοις οὐκ ἐξέσ(εσ)-
θαι μοι λέγειν δεδω[κ]έναι τι ἐκ τοῦ προγεγραμμένου χρέους
χωρὶς ἐνγραφοῦς ἐντάγιον ἢ οὖν ἀποχῆ(ς) ὑ̣ πρὸ ἀνακωμιτῆς
καὶ λητρώσε[ος] τοῦδέ μου γραμματίου. οἱ δὲ τῆς προθεσμίας
ἐνστώσης τὴν ἀπόδωσείν σοι μοὶ ποιήσωμαι καὶ βουληθῇς
ἀξιωθεὶς συνδοῦναί μοι ἑτέραν προθεσμίαν, ταῦτα τελέσω σοι
καὶ τοῦ μετὰ ταῦτα χρωνον τὼν αὐτὼν τόκον, γιγνομένης ⟨σ⟩οι
τῆς πράξεος παρά δε ἐμοῦ καὶ ἐκ τῶν ὑπαρχώντον μοι πάντον.
κύριον τὸ γραμματῖον ἁπλοῦν γραφὲν καὶ ἐπερωτηθεὶς ὡμολόγησα.
2nd hand Αὐρήλιος Ἀβραὰμ υἱὸς Ἰσίωνος ὁ προκίμενος ἔσχον
ἐν χρύσει τὰ τοῦ χρυσοῦ νομισμάτια δέκα χορὶς τὸ
πρότερον γραμματῖον καιφαλέο⟨υ⟩ καὶ ὑπὲρ διαφόρου αὐτον
σιππίου δεσμίδια εἴκ[ο]σι ὡς πρόκιται. Βάνος διάκωνος
υἱὸς Πέτρος ἔγραψα ὑπὲρ αὐτοῦ γράμματα μοὶ εἰτώτος. +
1st hand ⳨ δι' ἐμοῦ Πέτρου ἐγράφη.

On the verso

γραμ(ματῖον) Ἀβραὰμ Ἰσίωνος ἀπὸ Σενοκόμ(εως) χρ(υσοῦ) νο(μισματίων)
ι ὑπὲρ σιππίου δ̣(εσμιδίων) κ καὶ ν̣ . [. . . .
+ [Ἀ]β̣[ρ]αὰμ Εἰσίωνος ἀπὸ Σενοκώμεος καὶ
τόκου μ̣[. . .] . καὶ α . [. . . .

2. ὕπατεια Pap. 4. l. Σενοκώμεως; so in l. 33. 5. νῖω Pap. l. Νίλου. 6. l. μεγαλοπόλεως. 7. κ of κυριου corr. from ε. l. ὄντος . . . προτέρου. 8. l. γραμματίου. 9. l. ἀναγκαίαν. 10. l. δόκιμα. 11. ῧ ῐ ⸗ Pap.; so in l. 32. l. κεφαλαίου . . . διαφόρου. 13. υ of [σ]ταθμου corr. 15. l. ἐνεστῶτος. 16. l. ὀγδόης. Third ι of ινδικτιωνος rewritten. 19. l. ἐνταγίου . . . ἢ πρὸ ἀνακομιδῆς. 20. l. λυτρώσε[ως] . . . εἰ δέ. 21. l. ἐνστάσης . . . ἀπόδοσιν . . . μή. 23. l. χρόνου τὸν αὐτόν. 24. l. πράξεως παρά τε . . . ὑπαρχόντων . . . πάντων. 26. π of προκιμενος corr. 27. l. χρήσει . . . χωρὶς τοῦ. 28. l. προτέρου γραμματίου κεφαλαίου . . . αὐτῶν. 29. l. διάκονος. 30. l. Πέτρου . . . μὴ εἰδότος. 32. l. Σενοκώμ(εως).

'The year after the consulship of Flavius Troconda the most illustrious, Pachon 9, 7th indiction. Aurelius Abraham son of Ision and Sophia, of the village of Senokomis in the Oxyrhynchite nome, to Aurelius Isaac son of Nilus, of the capital city Alexandria, dealer, greeting. I acknowledge, my former bond remaining valid and secure, that I have now received from you as a loan from hand to hand out of your house for my own pressing need ten solidi of gold of the genuine Imperial coinage, of full weight and unalloyed, total 10 solidi of gold, as a capital sum, and for interest upon it up to the term herein following I will pay twenty bundles of tow, pure and satisfactory, according to the weight of the village, total 20 bundles. This sum I will perforce repay to you free of all risk in the month Phaophi of the current 161st which = the 130th year, at the beginning of the eighth indiction, without delay or dispute of any kind, with the condition that it shall not be lawful for me to say that I have paid any of the aforesaid debt without a written deed or receipt or before the recovery and annulment of this my bond. If at the expiry of the term I do not make the payment to you and you are willing at my request to grant me another term, I will pay you this sum with the same interest for the overtime, and you shall have the right of execution upon me and all my property. This bond, of which a single copy is made, is valid, and in answer to the question I have given my consent.' Signature of Aurelius Abraham written for him by Banos, deacon, signature of the scribe, and endorsement on the verso.

1. χμγ: cf. **940**. 1, note.

2. Cf. *Cod. Just.* iv. 59. 2 *post consulatum Trocondae*; he is commonly called Trocondus The *nomen* Flavius appears to be new.

3. There is an inconsistency between this date and the year of the indiction in l. 2. Pachon 9 of the year after the consulship of Trocondus is May 4, A.D. 483, but Pachon 9 of the 7th indiction is May 4, A.D. 484. The number of the indiction year is supported by ὀγδώης in l. 16 and confirmed by the years of the Oxyrhynchite eras in the same line, where, though ἐνεστωτου (*sic*) must be an error for εἰσιόντος (cf. the note *ad loc.*), it is implied that the current year was A.D. 484, not 483. Τοῖς τὸ β̄ μετά should therefore have been written in l. 2, if the name of the consul for A.D. 484, Theodericus, who occurs in *Cod. Just.* i. 3. 36, &c., on April 28, was not generally known.

4. Σενοκῶμις is mentioned in **47**. 16 and **740**. 37, where Σενοκώμ[ε]ως should be read.

6. μεγαλωπόλεος: cf. P. Leipzig 45. 13 as corrected by Wilcken, *Archiv* iii. p. 565, with his supplementary note in *Archiv* iv. p. 189, P. Cairo Cat. 67030. i. 3, ii. 10, and P. Flor. 93. 7 καλλιπόλ(εως) Ἀντινοέων, P. Cairo Cat. 67023. 6–7 Πανοπολιτῶν [κ]αλ[λι]πόλεως.

10. So e. g. P. Grenf. II. 90. 8 νομισμάτια δεσποτικὰ ἁπλᾶ δόκιμα; cf. P. Leipzig 61. 11, Wessely, *Stud. Pal.* i. p. 7. (2) 13.

12. σιππίου, for which cf. P. Brit. Mus. 239. 18, 979. 13, B. G. U. 1080. 18, Wessely, *Altersindiz. im Philogelos*, p. 29, is no doubt a vulgar spelling of στιππίου or στυππ(ε)ίου, as suggested by Wilcken, *Archiv* i. p. 556. For other instances of interest in kind cf. P. Grenf. II. 90, B. G. U. 740. A verb like τελέσω has to be supplied both here and in l. 29.

14. δεσμίδια of κάλαμοι occur in B. G. U. 837. 27. ἀκίνδυνα ὄντα κτλ. of course refers to the νομισμάτια; the sentence would be improved by some conjunction, e. g. ταῦτα δέ, or perhaps ⟨δ̄⟩ should be inserted.

15–16. Numerous instances show that the year by the eras of Oxyrhynchus began, like the ordinary Egyptian year, on Thoth 1; cf. introd. to **125**. Since the contract is dated in Pachon (l. 3), to speak of the coming 'Phaophi of the present year' is a contradiction, and ἐνεστωτου must be a slip for εἰσιόντος. Though the remains of the figures after ρξ are very slight there is little real doubt about the reading, and I consider ρξ ρκθ to be inadmissible; cf. the note on l. 2. The reference to Phaophi as the ἀρχή of the new indiction, which usually began in Egypt in the latter part of Pauni, is not to be taken strictly.

17–18. Cf. B. G. U. 1127. 20 καὶ μὴι ἐξεῖναι τῷ Ἀπολλωνίῳ λέγιν οὐκέτι παρειληφα.

32. καὶ ν.[: or perhaps καινο[ῦ, though this adjective is not used in the contract.

33. This line is written in blacker ink but apparently by the same hand. The supposed chrism may perhaps be an abbreviation of γραμματῖον.

1131. Promissory Note.

30·2 × 10·1 cm. Fifth century.

An acknowledgement of a debt of 2 solidi less 8 carats, being the purchase money for some wine which had been delivered but not paid for; cf. **914**. The writing is across the fibres of the recto.

[. . . . .] . [.]μ̣[.]οσις οἰνοχει(ριστῇ)
[τοῦ ἐνδό]ξ̣(ου) [οἴ]κου Ἰουλιανοῦ
[νομικ(αρίου).] ἔχω τῆς σῆς
ἀρετ[ῆ]ς καὶ χρεωστῶ
[α]ὐ̣τ̣ῇ ὑπὲρ τιμῆς οἴνου
πραθέντος μοι παρὰ σο[ῦ
χρ[υ]σοῦ νομισμάτια

δύο παρὰ κεράτια
ὀκτώ, γί(νεται) χρ(υσοῦ) νο(μισμάτια) β π(αρὰ) κερ(άτια) η,
καὶ ταῦτα ἐτο[ί]μως
ἔχω παρασχεῖν τῇ σῇ
ἀρετῇ ἐν τῇ λοιπογ[ρ]αφ(ίᾳ)
τοῦ ἐνδόξ(ου) οἴκου
ἀνυπερθέτος.
ἐγράφ(η) μηνὶ Παῦνι θ
ἰνδ(ικτίωνος) α. ὁ αὐτὸς Ἰουλιανὸς
νομικάρ(ιος) συμφω(νῶ) τὸ
πιττάκ(ιον) ὡς πρόκ(ειται).

2–3. l. παρὰ Ἰουλιανοῦ or Ἰουλιανὸς νομικ(άριος). 14. l. ἀνυπερθέτως.

'To . . ., wine-dealer of the honourable house, from Julianus, lawyer. I have from your excellency and owe to you, for the price of wine sold to me by you, two solidi of gold less eight carats, total 2 solidi of gold less 8 carats, and this sum I am ready to pay your excellency at the collection of arrears of the honourable house without delay. Written on the 9th of the month Pauni, 1st indiction. I, the said Julianus, lawyer, assent to the deed as above.'

1–3. Julianus, who signs the acknowledgement, is naturally regarded as the debtor, so that Ἰουλανοῦ should be Ἰουλιανός or else παρά should be inserted. νομικάριοι (cf. l. 17) occur in **136**. 10, **154**. 10.

12. λοιπογραφία is properly a list of arrears, as e. g. B. G. U. 976. 20 ὑπὸ τὴν λοιπογρ(αφίαν) τιθέμ[ενα, 977. 4 ἀ[πὸ λ]οιπ(ο)γρα(φίας) κυ[φισθῆν]αι, P. Flor. 67 introd. λοιπογραφίας Φαῶφι. It here has a certain temporal signification like λοιπάς in **136**. 13 ἐνιαυτὸν λογιζόμενον ἀπὸ λοιπάδος χρυσικῶν τῆς παρούσης πρώτης ἰνδ(ικτίωνος).

17–18. συμφω(νῶ) τὸ πιττάκ(ιον): cf. e. g. **934**. 10 συνεφώνησα γὰρ (ἀρτάβας) κε, where the note was mistaken, B. G. U. 799. 2–3 συμφ(ωνῶ) καὶ κριθῶν ἀρτάβην μίαν. The letters φω are written as a monogram, the ω through the tail of the φ.

1132. Repayment of a Loan.

9·4 × 7·5 cm. About A.D. 162.

Acknowledgement of the return of a loan of 600 drachmae, which was being repaid before it was due. This promptness may be explained by the fact that the interest charged was at double the normal rate.

Σ]αραπ( )
2nd hand Χαιρήμ[ω]ν Σαραπίωνος τοῦ . [. . . .

μητρὸς Ταπλουτᾶτος ἀπ' Ὀξυρύγ[χων πό-
λεως Τρ[ύ]φωνι Ἡρακλείδ[ο]υ τ[οῦ . . .
ωνος μητρὸς Τααπολλωνίδο[υ ἀπὸ
τῆς αὐτῆ[ς] πόλεως χαίρειν. ὁμ[ολογῶ
ἀπέχειν παρὰ σοῦ ἀποδιδ[ό]ντο[ς ἑκου-
σίως πρὸ προθεσμί[α]ς διὰ τῆς ἐπὶ τοῦ
πρὸς Ὀξυρύγχων πόλει Σαραπείου Φανίο[υ
ἀρχιερατεύσαντος καὶ Πτολεμαίου τῶν
σὺν Αὐδασίῳ Παυλείνῳ ἐπιτηρ[η-
τῶν τραπέζης ἀργυρίου δραχμὰς ἑξ[α-
κοσίας κεφαλαίου καὶ τοὺς τούτων
μέχρι τοῦ νῦν τόκους ὡς τοῦ μηνὸς
δραχμῶν δύο, τὸ δὲ κεφάλαιον δα-
νεισθέν σοι ὑπ' ἐμοῦ κατὰ χειρόγραφ[ον
διὰ τῆς αὐτῆς τραπέζης ταῖς ἐπαγομέ-
ναις τοῦ δευτέρου ἔτους Ἀντωνίνου
καὶ Οὐήρου τῶν κυρίων Αὐτοκρατόρων
[εἰς προ]θεσ[μίαν
. . . . . .

16. ὔπ Pap.

'Chaeremon son of Sarapion son of . . ., his mother being Taplutas, of the city of Oxyrhynchus, to Tryphon son of Heraclides son of . . . on, his mother being Taapollonides, of the said city, greeting. I acknowledge that I have received from you, who are making payment of your own accord before the appointed term, through the bank at the Serapeum at Oxyrhynchus of Phanias, ex-chief priest, and Ptolemaeus, the overseers associated with Audasius Paulinus, the capital sum of six hundred silver drachmae with the interest thereon up to the present time at the rate of two drachmae per month, which sum was lent you by me in accordance with a note of hand through the said bank on the intercalary days of the second year of Antoninus and Verus, lords and Emperors, until . . .'

1. Σ]αραπ( ), if right, might refer to the Serapeum (l. 9); but the reading is very doubtful, and]αρας or]αζας would be also possible.] τραπ(εζ . . .) is not suitable.

4. A short name such as Ἀπί]ωνος or Ὡρί]ωνος is required.

8–12. The bank at the Serapeum is in several papyri called after the names of individuals, **98**. 7 Ἡρακλείδου καὶ μετόχων, **264**. 7 Σαραπίωνος τοῦ Λόχου, **267**. 4 Σαραπίωνος τοῦ Κλεάνδρου, **269**. i. 3 Α[ρχιβίου] τοῦ Ἀρχιβίου. ἐπιτηρηταί are mentioned in **91**. 8–11 διὰ Ἡλιοδώρου καὶ τῶν σὺν αὐτῷ ἐπιτηρητῶν τῆς ἐπὶ τοῦ πρὸς Ὀξυρύγχων πόλει Σαραπείου τραπέζης, ἧς ὑπόσχεσις ἐδόθη ὑπὸ Ἐπιμάχου, and an ἀσχουλούμενος ὠνὴν τῆς . . . τραπέζης (Ἐπίμαχος) in **513**. 37–8. The present passage is peculiar in describing the bank as that *of* the ἐπιτηρηταί. In

the note on **513**. 37 it was suggested that the persons who successively gave their names to the bank were more probably 'either the *ἀσχουλούμενοι* or the *ἐπιτηρηταί* of it than the owners'. This view now receives some confirmation so far as the *ἐπιτηρηταί* are concerned, and the theory that they were only mentioned in **91** because at the time there was no *τραπεζίτης* (Wilcken, *Archiv* v. p. 212, note 4, Preisigke, *Girowesen*, pp. 21–3) becomes less plausible. *ἐπιτηρηταί* of banks at Hermopolis occur in P. Flor. 1. 3, P. Strassb. 52. 3.

15. *δραχμῶν δύο*: *sc.* *τῇ μνᾷ*, which is twice the normal rate at this period. *τόκοι δίδραχμοι* were the usual charge in the second and first centuries B.C. upon overdue loans, e.g. P. Amh. 50. 19, B. G. U. 1053. 38–9, but are found in ordinary loans, as here, in B. G. U. 1052. 43, 1056. 9, &c. (reign of Augustus). In B. G. U. 1145 (B. C. 5) interest at the rate of 8 obols occurs.

1133. RECEIPT.

27·6 × 18 cm. A.D. 396.

A receipt for the price of some fruit sold by a grower to a dealer. An acknowledgement of indebtedness had previously been made by the latter at the time of the sale (cf. e.g. **1131**), but this could not now be found and handed back to him, and therefore the present document was drawn up releasing him from further obligations in the matter.

Μετὰ τὴν ὑπατίαν Φλαουίων Ὀλυμβρίου καὶ Προβίνου
τῶν λαμπροτάτων Φαμενὼθ κη.
Αὐρήλιος Ἰωάννης Σαρμάτου πωμαρίτης ἀφ' Ἡρακλέος
πόλεως κατ[α]γινόμενος νῦν ἐ[π'] ἐποικίου Νύσου Λιμενίου
ἀπὸ πρινπιλαρίων Αὐ[ρηλίῳ Ἀ]ρτεμιδώρῳ Καλόπου
ἀπὸ τῆς Ἀρσενοειτον πόλ[εως κατ]αγινόμενον ἐν τῇ λαμπρᾷ
καὶ λαμπροτάτῃ Ὀξυρυγ[χειτῶν π]όλει ὀπωροπόλῃ χαίρειν.
ὁμολογῶ ἀπειληφέναι κ[αὶ πεπλη]ροσθαι παρὰ σοῦ τοὺς τέσσαρας
χρυσίνους παρὲξ μυριάδων ἑξακοσίον τοὺς ἀπὸ λόγου
τιμῆς καρποῦ τοῦ αὐτοῦ ἐποικίου καὶ οὐδένα λόγον ἔχω
πρὸς σὲ περὶ τούτου καὶ οὐκ ἐν(κα)λο σοι οὔτε ἐνκαλέσω, καὶ διὰ τὸ
παραπεπτοκένη τὸ γρ[αμματ]ῖόν σου καὶ μὴ εὑρίσκεσθαι
δηλῶ τοῦτω ἄκυρον κ[αὶ . . . .]τια[. .]ν εἶναι ἐμοί τε [
καὶ πᾶσι τοῖς ἐπιφέρουσ[ιν αὐτό, καὶ ἐξεδό]μην σοι τήνδε τὴν
ἀποχὴν πρὸς ἀσφάλιά[ν σου καὶ ἐπερω]τηθεὶς ὡμολόγησα.
2nd hand *Αὐρήλιος Ἰωάννης Σαρμ[ά]του ἐξε̣δ̣[ό]μην τὴν ἀποχὴν*

ὡς πρόκιται. Αὐρήλιος Θεόδωρος Θ . [.]ρου ἔγραψα ὑπὲρ αὐτοῦ γρ(άμματα) μὴ εἰδότος.

1st hand διʼ ἐμ[ο]ῦ Ἀμμωνίου ἐγρ(άφη).

On the verso

ἀποχὴ χρ(έους).

2. ωθ corr. 4. l. Νήσου. 5. l. πριμιπιλαρίων. 6. l. Ἀρσινοειτῶν . . . καταγινομένῳ. 7. l. ὀπωροπώλῃ. 8. l. πεπλη]ρῶσθαι. 9. l. ἑξακοσίων. 10. ο of ουδενα corr. from εν. 11. l. ἐνκαλῶ. 12. l. παραπεπτωκέναι. 13. l. τοῦτο.

'The year after the consulship of Flavius Olybrius and Flavius Probinus the most illustrious, Phamenoth 28. Aurelius John son of Sarmates, fruit-gardener of Heracleopolis, now living at the village of Nesus Limenius, ex-primipilarius, to Aurelius Artemidorus son of Calopus, of Arsinoïtonpolis, living at the illustrious and most illustrious city of Oxyrhynchus, fruit-dealer, greeting. I acknowledge that I have received from you and have been paid in full the four gold solidi less 600 myriads due for the price of the produce of the said village, and I have no claim upon you in respect of this, and I make and will make no charge against you; and since your bond has been lost and cannot be found I declare that it is null and [void] both for me and every one producing it, and I have issued this receipt for your security and in answer to the question have given my consent.' Signatures of Aurelius John, written for him by Aurelius Theodore, and of the scribe, and title on the verso.

1. The brothers Olybrius and Probinus do not seem to have been given elsewhere the name Flavius.

3. For πωμαρίτης cf. e. g. B. G. U. 643. 1. The adjective πωμαριτικός is found in B. G. U. 900. 24.

5. ἀπὸ πρι⟨μι⟩πιλαρίων: cf. P. Flor. 71. 697, 713, P. Leipzig 41. 1.

8–9. This great depreciation of the μυριάς at the end of the fourth century is somewhat surprising. The passage does not necessarily prove that 600 myriads were less than a single solidus (cf. e. g. 1138. 6–8), but they must have at least been considerably less than four. Late in the Byzantine period the value of the μυριάς was very much lower than this (Wessely, *Altersindiz. im Philogelos*, pp. 45–6), but for the fourth century the ratio of 1 : 110 (*ibid.* pp. 32–3) seems to be the highest that has previously occurred.

12. For παραπεπτ⟨ω⟩κέν⟨αι⟩ cf. B. G. U. 214. 15 διὰ τὸ φάσκειν παραπεπ{π}τωκέναι, P. Brit. Mus. 918. 22–3 καί φησιν π[α]ραπεπτωκέναι.

14. ἐξεδό]μην: or ἐξεθέ]μην, as in 1034. 16.

17. Θ . [.]ρου perhaps represents some misspelling of Θεοδώρου.

18. The last few letters of the signature are a mere scribble, with a ρ or φ at the end.

1134. Official Receipt for Rents.

29·6 × 30·5 cm. A.D. 421.

A receipt and discharge given to an agent by an official who was in the department of the Imperial domains (cf. note on ll. 3–4) for rents collected during the preceding two years from local cultivators. A contract of a kind similar to **136**, the phraseology of which is recalled by **1134** (cf. note on ll. 7–10), had probably been previously engaged in by the agent. The document, which might have been included in section (*a*), is well written in a large and clear hand.

M[ετὰ] *τὴν ὑπατείαν τοῦ δεσπότου ἡμῶν Θεοδοσίου αἰωνίου Αὐγούστου τὸ θ΄ καὶ*

Φλ[*α*]*ουίου Κωνσταντίου τὸ γ΄ τοῦ λαμπροτάτου πατρικίου Φαμενὼθ ζ.*

Φλαούιος Φοιβάμμων υἱὸς Διογένους ἀπὸ πρωτηκτόρων διοικῶν τὰ πράγματα τῆς θειοτάτης οἰκίας ἀπὸ τῆς λαμπρᾶς καὶ λαμπροτάτης Ὀξυρυγχιτῶν πόλεως

5 *Αὐρηλίῳ Μαξιμίνῳ υἱῷ Ἄμμωνος ἀπὸ τῆς αὐτῆς πόλεως χαίρειν.*

ὁμολογῶ πεπληρῶσθαι τὰ παντοῖα ἐκφόρια ἤτοι γενήματα καὶ ἀργυρικὸν ἅπερ ὑπεδέξω παρὰ τῶν ὑπευθύνων γεωργῶν προστασίας Νεσμίμεως τῆς κώμης καὶ ἄλλων τόπων ἀποπληρῶν χώραν προνοητοῦ κατὰ τὴν πίστειν τοῦ ἐπιδοθέντος σοι παρ᾽ ἐμοῦ ἀπαιτησίμου πρὸς τὴν μεθοδίαν ἀκολούθως

10 *τῷ δοθέντι ὑπὸ σοῦ λόγῳ τοῦ τε λήμματος καὶ τοῦ ἐξωδιασμοῦ τῶν παρελθουσῶν δευτέρας καὶ τρίτης ἐπινεμήσεων δύο, καὶ ἐντεῦθεν οὐδένα λόγον ἔχειν με πρὸς σὲ οὔτε ἐγκαλεῖν σοι οὔτε ἐγκαλέσιν οὔτε γενημάτων οὔτε περὶ ἀργυρικοῦ οὔτε*

περὶ ἄλλου τινὸς εἴδους ἢ γένους ὧν ὑπεδέξω ἐπὶ τῆς αὐτῆς δευτέρας ἰνδικτίονος καὶ

τῆς παρελθούσης τρίτης ἐπινεμήσεως παρὰ τῶν ὑπευθύνων γεωργῶν κώμης Νεσμί-

15 *μεως καὶ τῶν παρεπομένων γῃδίων ἄλλων ὑπαρχόντων τῇ θειοτάτῃ οἰκίᾳ ὄντων ὑπὸ τὴν ἐμὴν διοίκησιν, καὶ πρὸς σὴν ἀσφάλιαν ταύτην σοι ἐξεθέμην τὴν ἀποχὴν*

ἁπλῆν γραφ(*εῖσαν*) *καὶ ἐπερ*(*ωτηθεὶς*) *ὡμολ*(*όγησα*).

1. ὑπατειαν Pap. 2. φλ[α]ονίου Pap.; so in l. 3. 3. υἱος Pap.; so in l. 5. 7. ὑπεδεξω . . . ὑπευθυνων Pap. προστασ over a washed out word, perhaps κ[ωμ]ης. 10. ὕπο Pap. l. ἐξοδιασμοῦ. 12. ου of third ουτε corr. from μη. 13. ἰνδικτιονος Pap.

'The year after the consulship of our lord Theodosius, eternal Augustus, for the ninth time, and of Flavius Constantius, most illustrious patrician, for the third time, Phamenoth 7. Flavius Phoebammon son of Diogenes, ex-member of the body-guard, administrator for the divine house, of the illustrious and most illustrious city of Oxyrhynchus, to Aurelius Maximinus son of Ammon, of the said city, greeting. I acknowledge that I have been paid in full the rents of every sort, whether in kind or money, which you undertook to collect from the responsible cultivators in the administrative district of the village Nesmimis and other places, discharging the function of an agent in faithful accord with the list of dues handed to you by me and in method corresponding to the account given by you of receipt and expenditure in the two past second and third indictions; and that for the future I have no count against you and neither make nor will make any charge against you in respect of produce or money or dues of any other sort or kind of those which you undertook to collect in the said second indiction and in the past third indiction from the responsible cultivators of the village Nesmimis and the other accompanying lands belonging to the divine house and under my administration; and for your security I have issued to you this receipt, of which a single copy has been made, and in response to the question I have given my consent.'

3–4. πρωτηκτόρων: cf. **43**. recto iv. 18 πρωτήκτορι τῶν Σεβαστῶν, Amh. 137. 2, P. Brit. Mus. 412. 1 ἐξ ἀποπροτηκτόρων, Mommsen, *Ephem. Epigr.* v. 121 sqq.

διοικῶν . . . οἰκίας: the precise status of this official is not clear, but he was evidently concerned with the royal estates, the θειοτάτη οἰκία meaning doubtless the Imperial house. Cf. P. Brit. Mus. 234, a letter written in A.D. 346 by an ἐπίτρ(οπος) δεσποτικ(ῶν) κτήσεων which refers in ll. 19–20 to τὴν ἀπαίτησιν τοῦ δεσποτικοῦ οἴκου, P. Leipzig 96. i. 3 οὐσίας [ο]ἴκου Καίσαρος, P. Cairo Cat. 67024. 7, &c. Whether διοικῶν here implies deputed functions, as in P. Klein. Form. 1010 and probably in **901**. 3, may be doubted.

7–10. Cf. the very similar language of **136**. 14 sqq. (A.D. 583) ἐπὶ τῷ με τὴν χώραν τοῦ προνοητοῦ ἤτοι ὑποδέκτου ἀποπληρῶσαι παρ' αὐτῆ ἐμ προστασίᾳ κτήματος Ματρέου . . . καὶ κατὰ τὸ παρεχόμενόν μοι ἀπαιτήσιμον . . . τὴν μεθοδίαν τρέψαι κατὰ τῶν ὑπευθύνων γεωργῶν, εἰς τὸ πάντα εἰσπρᾶξαι καὶ καταβαλεῖν . . . ἀκολούθως τοῖς ἐμοῖς ἐνταγίοις τοῖς ἐκδιδομένοις παρ' ἐμοῦ πᾶσιν τοῖς ὑπευθύνοις γεωργοῖς ταύτης τῆς προνοησίας. Wilcken remarks that the Apion family seems to have modelled the administration of its property upon that of the Imperial domains. For προνοητοῦ cf. e.g. **1147**. 17, 19, and Gelzer, *Byzant. Verw.* p. 87. The village of Nesmimis is mentioned in **1053**. 21.

(*e*) TAXATION.

1135. RECEIPT FOR *Anabolicum*.

9·8 × 9·2 cm. Third century.

This and the following papyrus are receipts for ἀναβολικόν or, as it is termed in **1135**, ἱερὸν ἀναβολικόν, issued in the one case by collectors (ἀπαιτηταί) in the other by an 'assistant' (βοηθός). The first receipt, which seems to have been written about the middle of the third century, is for a money payment, the second, dated A.D. 420, is for four tunics. Apparently the only other papyrus mentioning the *anabolicum* is P. Théad. Inv. 15 (the reference to which I owe to Wilcken; cf. *Archiv* iv. p. 185), a receipt issued in A.D. 324 by the ἀποδέκται λίνου τοῦ ἱεροῦ ἀναβολικοῦ for 50 pounds of flax. The name has also occurred on some leaden tablets, and in the Edict of Julius Alexander, C. I. G. 4957 = Dittenberger, *Or. Gr. Inscr.* 669. 21 ἀναβολικὰ εἰληφόσι ἐκ τοῦ φίσκου; cf. Vopiscus, *Aurel.* 45 *vectigal ex Aegypto urbi Romae Aurelianus vitri, chartae, lini, stuppae atque anabolicas species aeternas constituit.* On the nature of this impost see Rostowzew's discussion in *Mitt. d. Arch. Inst., Röm. Abth.* 1896, pp. 317 sqq., *Woch. Klass. Phil.* 1900, 115; he points out that the commodities mentioned by Vopiscus were, with corn, for which there was the special word annona, the principal exports of Egypt (ἀναβάλλειν = to lade a ship), and describes the *ratio anabolica* as the taxes upon a certain group of monopolized Egyptian industries.

Διεγράφ(ησαν) ἀπαιτηταῖς
ἱεροῦ ἀναβολικ(οῦ) ὀνό(ματος) κληρ(ονόμων ?)
Σαραπᾶ δι(ὰ) τῆς γυναικ(ὸς)
δραχμὰς πεντήκοντα
ἕξ, / (δραχμαὶ) νϛ.
(ἔτους) ε Φαμεν[ὼ]θ ιθ.
[Αὐρ]ήλ(ιος) Ἀντώ[νι]ος Ἀλ]ε̣ξα̣νδ̣(ρος)
[σεση(μείωμαι).

4. l. δραχμαί.

'Paid to the collectors of the sacred *anabolicum* on account of the heirs of Sarapas through his wife, fifty-six drachmae, total 56 dr. Fifth year, Phamenoth 19. Signed by me, Aurelius Antonius Alexander.'

2. ἱεροῦ means Imperial; the annona is similarly called ἱερά, e. g. Wilcken, *Ost.* 682. 3, 1019. 3. At the end of the line κληρ(ονόμων) (Wilcken) is preferable to κλήρ(ου).

1136. Receipt for *Anabolicum*.

15·1 × 10·2 cm. A. D. 420.

Another later receipt for *ἀναβολικόν*, on which see introduction to the preceding papyrus. The writing is across the fibres of the verso, the recto containing part of a much effaced list of payments in *νομισμάτια*, headed *ἔχθ(εσ)* . . .

Ἐντάγιον ἐμοῦ Ἀπφοῦτος δι' ἐμοῦ
Σαρμάτου βοη(θοῦ). ἐδεξάμην παρὰ Θέων⟨ος⟩
αἰγεωθήτης ὑπὲρ ἀναβολικοῦ
τετάρτης ἰνδικ[τ]ί(ωνος) στιχάριον τέσσαρες;
γί(νεται) στιχ(άρια) δ, μόνα.——
(ἔτους) ϙζ ξϛ Τῦ[β]ι ε. Σαρμάτης
σεσημίωμ(αι).

3. *ὕπερ* Pap. 4. l. *στιχάρια τέσσαρα*.

'Receipt issued by me, Apphous, through me, Sarmates, assistant. I have received from Theon, goat-butcher, for the *anabolicum* of the fourth indiction four tunics, total 4 tunics, and no more. The 97th which = the 66th year, Tubi 5. Signed by me, Sarmates.'

3. *αιγεωθητης* is probably, as Wilcken remarks, for *αἰγοθύτης* or *αἰγιοθύτης*; cf. *προβατοθύτης*, e. g. P. Brit. Mus. 1028. 10.

4. For the collection of *στιχάρια* for the clothes-tax cf. P. Leipzig 59. 13, 60. 14. Mitteis notes in connexion with those two documents (p. 186) that according to *Cod. Theod.* vii. 6. 3 of A. D. 377 this impost was in Egypt payable in money (cf. e. g. B. G. U. 21. iii. 17–18, 727. 14), and thinks that the delivery in kind attested by P. Leipzig 45–6, 58–60 is due to the fact that they are all earlier than the year 377. But this view will not account for **1136**, and hence it is necessary to fall back on the alternative explanation that the *adaeratio* was permissive only and not compulsory.

1137. Receipt for Dues on Land.

12·4 × 30·9 cm. A. D. 562–3.

A receipt for a payment of 20¼ carats due upon some land.

+ *Ἔσχων καὶ ἐπληρώθ(ην) Μακαρίου βοηθοῦ κόμης Σεραπίονος Χυρήμωνος*
ὑ(πὲρ) δημοσίου κτήματος Ἀκούτου ὑ(πὲρ) ἐνδεκάτης ἰνδικ(τίωνος) πλήρης
χρυσοῦ κεράτια

εἴκοσι τέταρτων, γί(νεται) χρ(υσοῦ) κερ(άτια) κδ΄ δημ(οσίου) πλήρους, καὶ πρὸς τὴ(ν) ἀσφάλειαν
τὴν ἀποχὴ(ν) ὡς πρόκιτε. ἐγράφη μηνὶ Τῦβι ἰνδικ(τίωνος) ια (ἔτους) σλθ ση. + + +
+ δι ἐμοῦ Ἱερημίας γραμ(ματέως) καὶ Φοιβάμμωνος μίζ(ονος). στέχι με.

1. l. ἔσχον . . . Μακάριος βοηθὸς κώμης Σεραπίωνος Χαιρήμονος. Second ο of σεραπιονος corr. 2. l. Ἀκοῦτος? 3. l. τέταρτον . . . πλήρης. 4. l. πρόκειται. 5. l. Ἱερημίου . . . στοιχεῖ μοι.

'I, Macarius, assistant at the village of Serapion son of Chaeremon, have received and been paid in full on account of the public dues upon the land of Akous for the eleventh indiction, twenty and a quarter carats of gold, total 20¼ car. gold for dues in full, and for security (have issued) the receipt as above. Written in the month Tubi of the 11th indiction in the 239th which = the 208th year. (Signed) Through me, Jeremiah, scribe, and Phoebammon, official; agreed to by me.'

1. κομης is more probably for κώμης than κόμετος, though this village-name is not otherwise known. For these local βοηθοί (λογιστηρίου) cf. e. g. **1147**. 4, 6, &c., and **125**, Gelzer, *Archiv* v. p. 357.

2. δημοσίου is to be taken substantivally, not as an adjective agreeing with κτήματος; cf. e. g. P. Klein. Form. 76. 2 δημοσίου ἀρουρῶν, 95. 7 δημοσίου τῆς αὐτῆς τρίτης ἰνδικ(τίωνος).

1138. Receipt for Money-taxes.

24 × 10·2 cm. Fifth or sixth century.

Receipt for a payment made on behalf of a church on account of money-taxes. Abbreviations are in several cases marked by a dot above the final letter as well as by the usual diagonal stroke, as e.g. in **1053**.

+ Κατεβλήθ(η)
ἐπὶ τὸν ἐκκλ(ησίας) λόγ(ον)
π(αρὰ) Ἀπφουᾶ πρ(εσβυτέρου)
ὑπ(ὲρ) ἀργυρ(ικῶν) ι ἰνδ(ικτίωνος)
χρ(υσοῦ) ἰδ(ιωτικῷ) ζυγ(ῷ)
νομισμ(άτια) δώδεκα
π(αρὰ) κερ(άτια) πεντήκοντα
ἓν, γί(νεται) χρ(υσοῦ) ἰδ(ιωτικῷ) ζυγ(ῷ)
νο(μισμάτια) ιβ π(αρὰ) να, μό(να).

10 Φαῶφι η ἰνδ(ικτίωνος) ια̣,
δι' ἐμοῦ Φὶβ γρ(αμματέως).
+
πρὸς ἅπαξ.

On the verso

2nd hand ακα . α . . . βερεξακ̣α̣ ε̣ . .

10. First φ of φαωφι and δι in l. 11 blotted. ἰνδ Pap.

'Paid to the credit of the church by Apphouas, presbyter, for the money-dues of the 10th indiction, twelve solidi of gold less fifty-one carats on the private standard, total 12 solidi of gold less 51 carats private standard, and no more. Phaophi 8, 11th indiction, through me, Phib, scribe. Once for all.'

5. On the relative value of a solidus on the private, public, and Alexandrian (e. g. **1147**) standards see **154**. 13, note.
10. ια: or possibly ιε, with ιδ̣ in l. 4.
13. Cf. B. G. U. 1020. 15.
14. These letters on the verso seem unintelligible and suggest a magical formula.

(*f*) ORDERS.

1139. Order from a Logistes.

5·5 × 17·5 cm. Fourth century.

An order from a logistes directing the presidents of the guild of vegetable-dealers to supply an *exceptor* with a certain quantity of vegetables. These trade-guilds are frequently mentioned in the papyri of this period, e. g. **53** (carpenters), **84** (ironworkers), **85** (coppersmiths, beersellers, bakers, oil-sellers, bee-keepers); cf. Ziebarth, *Griech. Vereinswesen*, pp. 96 sqq. The order is written on the verso, the recto containing the beginnings of lines from a list of payments dated in Hathur of the 17th = the 15th = the 7th year, i. e. A. D. 322 (cf. Wilcken, *Archiv* iii. pp. 383–4). A κεράμιον of wine is valued at 3,000 drachmae (τιμῆς οἴνου κερ[αμίων . . .] ἐκ (δραχμῶν) Γ).

Π(αρὰ) τοῦ λογιστοῦ
μηνιάρχαις λαχανευτῶν. δότε Ἀρκαδίῳ ἐκσκέπτορι λαχάνων
ταγὴν μίαν. σεση(μείωμαι).

2. εκ'σκεπτορι Pap.

'From the logistes to the monthly presidents of the vegetable-sellers. Give Arcadius, *exceptor*, one ration of vegetables. Signed by me.'

2. *μηνιάρχαι* of other Oxyrhynchite guilds are mentioned in **53**. 3, **84**. 6. For *ἐκσκέπτορι* cf. **1108**. 13.

3. *ταγήν*: the word is commonly used in late Greek in the sense of food, especially fodder for horses, e. g. *Chron. Pasch.* p. 138 b *ἡ ταγὴ αὐτοῦ . . . παρὰ τοῦ βασιλέως*, p. 254 a *εἰς ταγὴν ἵππου*. In the present passage, as in B. G. U. 1118. 16 *πράσου γλυκέως ταγὰς* λ (B. C. 23–2), it implies a definite amount, and *ταγάριον* has a similar sense in Const. Porph. *Cer.* p. 311. 17 (Bonn). Cf. **1158**. 12, note. Possibly *τὴν*] *ταγήν* should be read in P. Flor. 119. 4–5.

1140. Order for Vegetable-seed.

6·1 × 22·8 cm. A. D. 293.

An order for the payment of an artaba of *λαχανόσπερμον*.

Π(αρὰ) Σεύθου Σαραπίωνι γεωργῷ χα(ίρειν).
δὸς Ἡρακλίῳ ὀνηλάτῃ λαχανοσπέρμου
μέτρῳ ἐλαιουργικῷ ἀρτάβην μίαν,
/ (ἀρτάβη) α. ἔρρωσο.
(ἔτους) *ἐνάτου καὶ η καὶ α Μεσορὴ λ.*

3. ω of ελαιουργικω corr. from ι.

'From Seuthes to Sarapion, cultivator, greeting. Give Heraclius, donkey-driver, one artaba of vegetable seed by oil-makers' measure, total 1 art. Good-bye. The 9th which = the 8th which = the 1st year. Mesore 30.'

3. *μέτρῳ ἐλαιουργικῷ*: cf. P. Flor. 82. 8, 85. 12, in both instances, as here, for measuring *λαχανόσπερμον*.

1141. Order for Wine.

9·4 × 10 cm. Third century.

An order to hand over ten jars of wine and the like quantity of ὄξος which were due in connexion with certain agricultural operations. The writing is across the fibres of the verso; on the recto is a fragment of an account.

Π(αρὰ) Ἰουλ(ίου) Διογένους
Θωνίῳ οἰνοπαρα(λημπτῇ) χα(ίρειν).
δὸς Κ[ο]πρεῖ φροντιστῇ Σερύφεως
εἰς λόγο(ν) κοπ(ῆς) καλαμειφυῆς τοῦ διελ(θόντος) α (ἔτους)
καὶ εἰς τὰ κατεπείγοντα ἄλ(λα) ἔργ(α)
χωρ(ίου) Γαϊανοῦ οἴνου γενήματος τοῦ
διελθόντ(ος) α (ἔτους) κερά(μια) δέκα, ὄξ(ους) ὁμοί(ως)
κεράμια δέκα. (2nd hand) σεσημίωμαι τὰ τοῦ οἴ-
νου κεράμια δέκα.
σεσημίωμαι
τὰ [το]ῦ ὄξ(ους) κεράμια
δέκα.
1st hand (ἔτους) β Τῦβι ι.

5. κατ'επειγοντα Pap. 6. γαϊανου Pap.

'From Julius Diogenes to Thonius, wine-keeper, greeting. Give to Copreus, agent at Seruphis, on account of the cutting of the growth of reeds in the past first year and the other pressing work at the farm-stead of Gaianus, 10 jars of wine of the produce of the past first year and similarly 10 jars of vinegar.' Signature of Julius Diogenes.

4. καλαμειφυή (for καλαμοφ.?) seems to be novel.
6. Γαϊανοῦ may be the genitive of the name Γαϊανός or an adjective from Γάιος like Ἀντωνιανός, &c.

1142. Order for Purchases.

10 × 8·6 cm. Late third century.

A list of various commodities which an unnamed person and his friends wished to be purchased for them.

Ἐντολικὸν Ἀχιλλῖτι. ὑποστάθμι-
ον ἀγόρασον ἡμικοτύλην ξυρομύ-
ρου καλὸν (δραχμῶν) ις, πατήματος (δραχμῶν) η, βρέλ-
λιον ὁλκῆς δ, ὄνυχος τέσσερα δη-
νάρια ὁλκῆς, στυράκιν ὁλκῆς δη-
ναρ⟨ί⟩ου, στροβ[ί]λια δηναρ⟨ί⟩ου μεγάλα,
ξήριον (δραχμῶν) ιβ, στήμιον (δραχμῶν) κ, κτενί-
α πρὸς κεφαλὴν δύο δηναρί⟨ου⟩ α,
ἀρτύματος δηναρί[ο]υ α. λέει Ὡρί-
ων ὁ κλιβανεὺς ὅτι ἀγόραρόν μοι
[. .] τετρώβολα ὀριγάνου. Διογέ-
[ν]ης . [.]ς ὅ̣τ̣[ι] ἀγόρασον χάρτον α.
[ἀγόρασον] ἡμεῖν χελάδριον [.
[. . . ., ἀγόρα]σον ἡμεῖν ἐλέο⟨υ⟩ ξέσ-
[τ . . . . . .]ις α, ἀγόρασον ἡμεῖν
[. . . . . γλ]ύκιον ῥοιτικόν. ἐρ⟨ρ⟩ῶ-
[σθαί σε εὔχ]ομε.

On the verso

ἐντολικὸν Ἀχιλλῖτι.

2. l. *ξηρομύρου*. 3. l. *καλοῦ*. 5. *ολ'κης* Pap. 7. *ε* of *κτενια* corr. 10. l. *ἀγόρασον*. 11. *ὀριγάνου*) Pap.; so l. 17 *ευχ]ομε*). 12. l. *χάρτην*. 14. l. *ἐλαίου*. 17. l. *εὔχ]ομαι*.

'Order to Achillis. Buy half a cotyle of dry precipitate (?) of good perfume at 16 drachmae, some trodden grapes (?) at 8 drachmae, sweet gum (?) to the weight of 4 drachmae, onyx-shell to the weight of 4 denarii, incense to the weight of 1 denarius, some large cones at 1 denarius, dry powder at 12 drachmae, thread at 20 drachmae, 2 hair-combs at 1 denarius, sauce at 1 denarius. Horion the baker says, buy me 4 obols of marjoram. Diogenes says, buy a sheet of papyrus. Buy us a bedstead . . . buy us 1 (?) sextarius of oil, buy us . . . some pomegranate wine. I pray for your health.'

1. Cf. **741**. 1 *λόγ⟨ος⟩ ἐντολικῶν*, a list of articles ordered, and B. G. U. 953. *ὑποστάθμιον* is apparently an adjective formed from *ὑποστάθμη*, 'sediment.' The division *ὑπὸ σταθμίον* 'by weight' is unsatisfactory, since the article immediately mentioned was to be measured.

3. For *πατήματος* cf. **1156**. 9, where it is evidently a kind of fodder. Perhaps trodden grapes were so used (cf. B. G. U. 1039. 4 *οἱ πατηταί*), or straw of some sort may be meant (cf. P. Flor. 150. 5 *πατῆσαι τὰ . . . θέρη*). *πατητός* as an epithet of *φοῖνιξ* (e. g. B. G. U. 591. 22) has a different sense. *βρελλιον*, apparently an unknown form, is perhaps for *βδέλλιον*, which occurs in conjunction with *ὄνυξ* in Galen, *De Antidot.* ii.

4. ὄνυχος: cf. Diosc. ii. 10 ἔστι πῶμα κογχυλίου, ὅμοιον τῷ τῆς πορφύρας, εὑρισκόμενον ἐν τῇ Ἰνδίᾳ ἐν ταῖς ναρδοφόροις λίμναις· διὸ καὶ ἀρωματίζει, νεμομένων τῶν κυγχυλίων τὴν νάρδον.

6. στροβ[ί]λια: cf. **1088**. 55, **1144**. 11, B. G. U. 362. Fr. 2, i. 7 στροβει[λω]ν καὶ ἀρωμάτων, 801. 17–18 στροβίλους δέκα [εἰ]ς θυσίαν.

7. στήμιον: cf. P. Tebt. 413. 12.

9. λέει is for λέγει; cf. **1110**. 21 and e. g. **53**. 5 λογγράφου.

11. There is room for a couple of letters before τετρώβολα; perhaps [τά].

12. The letter after [ν]ης may be ν and ν[ίό]ς is a possibility, λέγει (which is apparently not to be read in this line) being understood.

13. χελάδριον is for χαλάδριον, for which cf. **646**, P. Tebt. 414. 13.

14–15. Possibly ξέσ[την α, ὄξο]υς α; but the remains suggest]ις rather than]υς.

16. For ῥοιτικόν cf. Diosc. v. 34 ῥοΐτης οἶνος.

(g) ACCOUNTS.

1143. TEMPLE-ACCOUNT.

8·7 × 10·4 cm. About A. D. 1.

Both this and the following papyrus are fragments of accounts of payments in connexion with one or other of the Oxyrhynchite temples. Not improbably they come from the annual reports of receipt and expenditure which it was incumbent upon the priests to submit to the civil officials of the nome; cf. P. Tebt. 298, introd. The 'deified lord emperor' on whose behalf were made the sacrifices and libations recorded in l. 4, was no doubt Augustus, to whose reign this document, from the handwriting, is to be attributed.

ἐλαίου (?)] κοτυλῶν γ (δραχμαὶ) β.
τ]οῦ ἡγεμόνος τοῖς ἐκ τοῦ ἱεροῦ παστοφό(ροις) πορευομέ(νοις)
] θυσία(ς) (δραχμαὶ) κ. εἰς θυμέλην γυμνασιά(ρχων) (δραχμαὶ) δ
θυ]σίας καὶ σπονδὰς ὑπὲρ τοῦ θεοῦ καὶ κυρίου Αὐτοκράτορος
] (δραχμαὶ) μ. ἐδαπανήθησαν εἰς τὸ ἱερὸν ἁλὸς (ἀρτάβαι) β
περ]ιστεριδ(ι) εἰς τὰς θυσία(ς) ἀνηλοῦντι
]″ — (ὀβολοὶ) δύο), ἐλαίο(υ) με(τρηταὶ) β, περισ(τερίδια) ι, ἁλὸς (ἀρτάβαι) β, φα(κοῦ) (ἀρτάβαι) ιε
] . . ⟨δ′⟩ι′[β′.]
] εαν[. . . . . .
. . . . . .

2. παστοφό(ροις) πορευομέ(νοις): cf. **1144**. 3, 5, 9.
4. Cf. B. G. U. 1137. 3 (A. C. 6) τοῦ θεοῦ Αὐτοκράτορος Καίσαρος.
7. The two diagonal strokes at the beginning of the line probably marked fractions of the artaba; the horizontal line following apparently indicates a total.

1144. TEMPLE-ACCOUNT.

14·8 × 7·4 cm. Late first or early second century.

A fragment of an account of expenditure at a temple; cf. introd. to **1143**. The goddess Thoëris (cf. **1117**. 1, &c.) is named in l. 10. The column printed was preceded by another, of which only two or three letters survive. On the verso are the ends of three lines in a different hand.

Col. ii.

στολ[ι]στῇ ἀναμησιο[
. . [.] . ης τῶν εἰς θάλα[μον
παστωφόροις τοῖς προπ[ορευομένοις
(δραχμαὶ) η, γενεθλίοις θε[οῦ
τοῖς προπορευομένοις [
(δραχμαὶ) η, δαπάνης ἱερᾶς κλεί[νης
ἕως ιζ (δραχμαὶ) ιδ, παστοφ[όροις θεοῦ
Κλαυδίου μηνὶ Γερμαν[ικ
παστοφόρο[ι]ς προπορευομ[ένοις
(δραχμαὶ) η, ἱερεῦσει Θοήριδος [
τοῖς αὐτοῖς στροβίλου (ὀβολὸς ?), . [
τεσσεράκοντα καὶ περισ[τεριδίων
παστωφόροις ἐξυπηρετ[οῦσι ἀπὸ
ἐνδεκάτης ἕως ιζ [
(δραχμαὶ) μ, ξύλων εἰς θυσίαν τ[
δαπάνης κέλλης [
το[ῖς] ἀγνεύουσι κατὰ . [
[. . . . . .] τοῦ (πυροῦ) ἀρταβ[
[. . . . . .] . ιος τιμῆς τ[
. . . . . .

1. Second α of αναμησιο[corr. 3. l. παστοφόροις; so in l. 13. 7. ι of ιζ corr.

1. ἀναμησιο[: the third letter has been altered and might be meant for ε, but that is no easier. ἀναμ⟨ν⟩ησίο[ις would be intelligible, but the word does not occur.

6. ἱερᾶς κλεί[νης = *lectisternii*. Cf. e. g. Pausan. viii. 37. 2 κλίνη τε ἱερὰ τῆς Ἀθηνᾶς, Marquardt, *Röm. Staatsverw.* iii. p. 46, **110**. 2 κλείνην τοῦ κυρίου Σαράπιδος.

7–8. Not γενεθλίοις θεοῦ Κλαυδίου or Νέρωνος Κλαυδίου, since neither Claudius nor Nero was born in the month Germaniceus (Pachon) or Germanicus (Thoth). But if, as is possible, the name Germaniceus was given by Claudius, a festival in his honour in that month would be natural enough.

17. Payments in kind begin at this point; Wilcken aptly compares the similar arrangement in B. G. U. 1. 17.

1145. Account of a Sitologus.

27·8 × 25·6 cm. First century.

A fragment from an account recording amounts of wheat delivered on different days by various persons who are arranged under their villages,—apparently part of the day-book of a sitologus; cf. e. g. P. Fay. 340. The beginnings of lines of a second column, mentioning the village Ἰσιήου Τρύφον[ος (l. Τρύφωνος) and the names Ταᾶπις, Μαῶς, Ἀβτιμαρα[, and Νίνγανδρος(=Νίκανδρος ?), are not printed.

Col. i.

ιβ, Κόβα·
θ( ) Πετεχῶν Πελούσιος (πυροῦ) νδ,
θ( ) Ἀπίων Νιγαίου ἠπὲρ ἄλλων τόπον μέσης τοπαρχίας Θέωνος κομον (πυροῦ) κ.
/ τῆς ἡμέρας (πυροῦ) (ἀρτάβαι) οδ.
[ι]γ, ἡ αὐτὴ κόμη·
θ( ) Πετεχῶν Πελούσιος (πυροῦ) δ,
θ( ) Ὧρ[ος] Πετεχῶντος ἀνθ' ὧν Ἀμμόνι(ος) Πετεχῶν⟨τος⟩ (πυροῦ) λαL χ(οίνικες) η,
θ( ) Πετεχῶν Ἀπολλωνίου προσβ(ύτερος) διὰ τοῦ αὐτοῦ (πυροῦ) ϵ,
θ( ) Ὧρος Πτόλλις διὰ τοῦ αὐτοῦ (πυροῦ) ιϵ,
θ( ) Ὧρος Ἁρπαήσις (πυροῦ) ιζδ´ χ(οίνικες) β,
Θρακίτα Κόμ(ωνος ?) διὰ τοῦ αὐτοῦ (πυροῦ) αL,
θ( ) Ἡρακλῆς Ἁρπαήσις διὰ τοῦ αὐτοῦ (πυροῦ) ι,
θ( ) Δίδυμος Βατράχου (πυροῦ) κα χ(οίνικες) η,

15 θ( ) Ἀτρῆς — διὰ τοῦ αὐτοῦ (πυροῦ) δ,
Θρακίτα Κόμ(ωνος) διὰ τοῦ αὐτοῦ (πυροῦ) αL,
θ( ) Ἀτρῆς Πετενούφις (πυροῦ) ιβ χ(οίνικες) β.
/ τῆς ἡμέρας (πυροῦ) ρκγδ΄.
ιδ, Σοβθις·
20 θ( ) Λούκις τοῦ Λουκίου μητρὸς Ἀπολλονοῦς (πυροῦ) ϛLδ΄,
θ( ) Πεκῦσις Διοδώρου διὰ Λούκις Πετρονίου (πυροῦ) βδ΄,
Δωρίων Ἀλεξάνδρου Εἰλιθηείου δ[ι]ὰ (πυροῦ) ρκδ,
Κολκούλις

3. l. Νικαίου (?) ὑπὲρ . . . τόπων. 4. l. κωμῶν; so in l. 6. 8. l. Ἀμμώνι(ος). χων of πετεχωνι⟨τος⟩ above the line: ἀνθ' ὧν . . . Πετεχῶν was apparently inserted after (πυροῦ) λα was written. 9. l. πρεσβ(ύτερος). 12. l. Θρακίδας? so in l. 16. 19. l. Σῶβθις. 20. l. Ἀπολλωνοῦτος. 21. l. Λουκίου Πετρωνίου. 22. l. Εἰλειθυίου.

1. Κόβα: cf. P. Hibeh, p. 8 and 56. 6, note. Both this village and Σῶβθις (l. 19, P. Hibeh, p. 8) were perhaps near the boundary of the Oxyrhynchite and Heracleopolite nomes.

2. The meaning of the θ which has been prefixed to most of the names, apparently by the same hand as the rest of the account, is uncertain. Above it is a curved or angular mark such as is elsewhere used in this papyrus to indicate an abbreviation. In the second column this θ is omitted with four names out of fifteen. The letter is sometimes found in such a position to indicate a person's decease (= θάνατος, e.g. P. Fay. 105. iii. 26), but its frequency here is hardly consistent with that interpretation. Does it stand for θησαυρός?

4. Θέω[νος κωμῶν is probably to be restored on this analogy in **740**. 35.

9. For the spelling προσβ(ύτερος) cf. e.g. B. G. U. 102. 2.

12. Κόμ(ωνος) (**48**. 8, 13) is only one of several possibilities.

15. The dash after Ἀτρῆς takes the place of the father's name; there is another instance in Col. ii. Cf. e.g. B. G. U. 1150. 3, *Archiv* v. p. 391.

18. The foregoing items add up to $122\frac{3}{4}$ artabae 20 choenices, which are expressed in the total as $123\frac{1}{4}$ artabae, showing that the artaba here used contained 40 choenices; cf. **1044**, introd.

22. The Alexandrian deme-name Εἰλείθυιος has already occurred in **377** and **623**.

1146. Account of Payments.

15·7 × 12·5 cm. Early fourth century.

A fragment of a list of payments to various persons. There are remains of two columns, of which the first consists only of a row of amounts in money, ranging from 280 drachmae up to 9 talents. The second column, though the ends of the lines are lost, is worth printing on account of some unusual words.

This account is on the verso; the recto contains a fragment of a document, apparently a petition concerning the division of an inheritance, mentioning a *κουράτωρ* and *τὴν δικαιοδοσίαν διοικοῦντι*, i. e. a deputy iuridicus.

Col. ii.

. . . . . .
[. . . . . .] τ̣ων[ ] [
[. . . . . .]ατίωνι γυ[μν]α(σιαρχήσαντι) ε̣ . [.]ρ̣ομῷ σ, Ἀπί̣[ωνι
] ὑπὲρ καρ[.]α̣νης [
[Φουλιανῷ] ἐξηγητῇ σ, Ἀπ̣άμμωνι ἐλεοπ[ώλῃ
τῷ αὐτῷ Ὥ̣[φ]εως ὀθωνίου [
Ἀμμωνίῳ ἀρχιερεῖ σέλλα εἰς τρύγην διθ[
Ἰσίωνι ὀθονιακῷ σ, Αὐξάνορι πράτῃ [
Τερεῦτι ἀρτοκοπίσσῃ σ, Φουλιανῷ ἐξη[γητῇ
Ἰσιδώρ[α̣] ἀρτοκοπίσσῃ σ, Τερεῦτι ἀρτο̣κ̣[οπίσσῃ
Ἡρακλειδίωνι ὑποκαυστῇ σ, Πατερμ[ούθει
Ἡρακλήῳ υἱῷ Γεμελλίνου σ, Πτολεμ[διὰ
Ἡρακλείδου ἀργυροκόπου [
Ἰσιδώρῳ χρυ̣[σ]οχόῳ διὰ . . ρ̣ο̣ . ι̣δίου [
Σ̣ερήνῳ βαφεῖ διὰ χιρὸς [
Εὐδαιμονι [[χρυσ]] περικόπτῃ σ, . . . [
Διοσκουρίδῃ θαρσικαρίῳ διὰ χιρὸς [
Θέωνι τρα(πεζίτῃ) σ, Σαραπίωνι πολ[ι]τικῷ [
Ἀστερίῳ (ἐκαρτοντάρ)χ(ῃ) σ, Θέωνι τρα(πεζίτῃ) [
τῷ αὐτῷ σ̣, Σαρᾶ ἑκατοντά̣[ρχῃ
Κοπρεῖ προθ̣ι̣καρίῳ . α̣λ . . . [.] . μ[
Ἡρακλειδ[ίω]νι ὑποκα[υ]στῇ [. .] . [.]ο̣σ̣[

4. l. ἐλαιοπ[ώλῃ. 5. l. ὀθονίου. 7. ϊσιωνι Pap. 9. ϊσιδωρ[α] Pap. 11. νἱω Pap. 13. ϊσιδωρω Pap. 16. l. ταρσικαρίῳ.

2. To what the figure σ refers, and why it is so constant throughout this column, is not clear.

3. καρ[.]ανης might perhaps be for χαλ[β]άνης; or it may be a proper name.

4. [Φουλιανῷ] is restored from l. 8; cf. the repetition of Τερεῦτι, Ἡρακλειδίωνι, and Θέωνι below.

5. For the village of Ὦφις cf. **132**. 1, &c.

8. This feminine form of ἀρτοκόπος is apparently new.

10. *ὑποκαυστῆ*: this word occurs in P. Leyden S iii. 30, vii. 8, T i. 5, where no doubt it is a dative masculine, not, as given by Leemans, a nominative feminine. It means, apparently, a stoker; cf. e. g. B. G. U. 760. 10.

13. *ἰδίου* may be a word in itself, but *Ὥρου* is unsuitable for the preceding name.

15. *περικόπται· κλῶπες* occurs in Photius, p. 418. 6, but the term must have some other meaning here.

16. *θαρσικαρίῳ*: cf. P. Brit. Mus. 387. 4, 390. 1, B. G. U. 34. v. 15, Wessely, *Studien*, i. p. 2, P. Leipzig 26. 9, &c.

17. *πολιτικός* as a title apparently occurs in C. I. G. add. 4957 *ὁ Διόδοτος Σαραπίωνος* [*τῶν*] *πολιτικῶν* (?).

20. *προθικαρίῳ* is perhaps for *προθηκαρίῳ*; cf. *ἀποθηκάριος* and *συνθηκάριος*.

1147. ACCOUNT OF ARREARS.

32 × 16·4 cm. Late sixth century.

An account of sums which had not been included in 'the great list' but had either been paid since or were still owing. Some of the items have been subsequently cancelled. The account is described in the heading as relating to the district (*διοίκησις*) of a *comes*, and mentions several familiar village names (cf. e. g. **998** and **1053**).

\+] *Ἀπολοιπασ(μὸς ?) ια ἰνδ(ικτίωνος) μετὰ τὴν μεγάλ(ην) ἔχθεσιν οὕτως,*

διοικήσ(εως) τοῦ κόμ(ετος) Παπιρίου·

τοῖς μείζ(οσι) καὶ τῷ βοηθῷ Τακόνα — *Ἀλεξ(ανδρείας) νο(μισμάτια) θ κερ(άτια) αL,*

τοῖς σταβλ(ίταις) Τακόνα — *Ἀλεξ(ανδρείας) νο(μισμάτια) η κερ(άτια) κγL δ΄,*

[*Ἰ*]*ερημίᾳ βοηθ(ῷ) Τακόνα ὑπὲρ Παμουθίου ἀπὸ πρ(εσβυτέρων)* *Ἀλεξ(ανδρείας) νο(μισμάτια) ζ κερ(άτια) δL,*

Ἀπολλῷ βοηθ(ῷ) Σπανίας — *Ἀλεξ(ανδρείας) νο(μισμάτια) ϛ κερ(άτια) ιβ΄,*

τοῖς ἀπὸ Σεφὼ ὑπὲρ λοιπάδ(ος) τιμ(ῆς) σίτου — *Ἀλεξ(ανδρείας) νο(μισμάτιον) α κερ(άτια) ιζ,*

Παμουθίῳ μείζ(ονι) Ταμπέτι ὑπὲρ μειζονίας — *Ἀλεξ(ανδρείας) νο(μισμάτια) λϛ κερ(άτια) ϛ,*

[Θ]εοδώρῳ ῥιπαρ(ίῳ) Ἀλεξ(ανδρείας) νο(μισμάτια) κε κερ(άτια) ιγ,

[το]ῖς διαφέρο[υ]σ(ι) τῆς ἁγί(ας) ἐκκλ(ησίας) ὑπὲρ τῆς λογιστί(ας) Ἀλεξ(ανδρείας) νο(μισμάτια) κς κερ(άτια) κγ∠,

[τ]ῷ βοηθ(ῷ) τῶν δ κτημ(άτων) Ἀλεξ(ανδρείας) νο(μισμάτια) κθ κερ(άτια) ιθ∠.

γί(νεται) νο(μισμάτια) ρνβ κερ(άτιον) α.

[[[ὑπ]ὲρ τῶν β ἀποδείξεων τῶν β μικρ(ῶν) Ἀλεξ(ανδρείας) νο(μισμάτια) πβ κερ(άτια) θ∠]]

καταβολ(ῶν)

γί(νεται) Ἀλεξ(ανδρείας) νο(μισμάτια) ρνβ κερ(άτιον) α.

[τ]ῷ προν(οητῇ) Παγγουλεείου Ἀλεξ(ανδρείας) νο(μισμάτια) δ κερ(άτια) ζ∠,

[τῷ] αὐτῷ ὑπὲρ τιμ(ῆς) σίτου Ἀλεξ(ανδρείας) νο(μισμάτια) ζ κερ(άτια) ιε,

[τ]ῷ προν(οητῇ) Θαήσιος ὑπὲρ λοιπάδ(ος) ναύλ(ου) Ἀλεξ(ανδρείας) νο(μισμάτια) ζ κερ(άτιον) α∠δ′.

γί(νεται) νο(μισμάτια) ιθ κερ(ατίου) δ′.

[[τῶν προτελεσθ(έντων) ὑπὲρ τῶν τῆς Ἡρακλέους Ἀλεξ(ανδρείας) νο(μισμάτια) μγ κερ(άτια) καδ′,]]

[[[τ]ῶν δοθ(έντων) εἰς τὴν πρόσοδων ὑπὲρ τῶν δ κτημ(άτων) Ἀλεξ(ανδρείας) νο(μισμάτια) ογ.]]

[[γί(νεται) Ἀλεξ(ανδρείας) νο(μισμάτια) το κερ(άτια) η.]]

γί(νεται) Ἀλεξ(ανδρείας) νο(μισμάτια) ιθ κερ(ατίου) δ′.

4. μειζζ/ Pap. 5. σταβλ′λ′ Pap. 9. ῡπερ Pap. 12. κτημμς Pap.; so in l. 22. 14. μικρρ/ Pap. 22. l. πρόσοδον.

1. ἀπολοιπασ(μός): or ἀπολοιπάσ(ματα); I have found no other instance of either word.
4. Ἀλεξ(ανδρείας): cf. **154**. 13, note.
5. σταβλ(ίταις): cf. **140**. 7, &c.
9. μειζονία, the office of a μείζων, seems to occur only here.
15. This word, which goes with l. 14, ought also to have been crossed out.
19. Θαήσιος here, like Παγγουλεείου in l. 17, is a village; cf. **998**. For the προνοητής cf. **1134**. 8, note.
23. This deleted total is the correct sum of the items in ll. 13, 14, 20–2.

(*h*) ORACULAR QUESTIONS, AMULETS, ETC.

1148. QUESTION TO THE ORACLE.

7·1 × 5·8 cm. First century.

The two following papyri contain questions addressed to the oracle of Serapis, who in **1148** is identified with Helios, in **1149** with Zeus-Helios. Cf. **923**, which in the light of **1149** is now intelligible, and the analogous documents to which references are there given. The text is written in a crabbed cursive hand across the fibres of the recto.

Κύριέ μου Σαρᾶπι Ἥλιε
εὐεργέτα, εἰ βέλτειόν
ἐστιν Φανίαν τὸν υἱό(ν)
μου καὶ τὴν γυναῖκα
αὐτοῦ μὴ συμφωνῆσαι
νῦν τῷ πατρὶ α(ὐτοῦ) ἀλλὰ
ἀντιλέγειν καὶ μὴ δι-
δόναι γράμματα; τοῦ-
τό μοι σύμφωνον ἔνεν-
κε. ἔρρω(σο).

4. γυναικ̣ Pap.

'O lord Serapis Helios, beneficent one, is it better for my son Phanias and his wife not to agree now with his father, but to oppose him and make no contract? Tell me this truly. Goodbye.'

1. Σαρᾶπι Ἥλιε: cf. **1149**. 1. The identification of Sarapis with Zeus and Helios is found in many inscriptions.

2. εἰ: so e. g. Wessely, *Script. Gr. Spec.* 26 εἰ οὖ[ν δί]δοται. ἦ is probably meant, though a word like ἐρωτῶ could readily be supplied. εἰ might also be regarded here as the conditional particle, 'if it is better . . ., grant me an oracle in that sense,' and this would make *σύμφωνον* somewhat easier; cf. **1150**. 2. But the parallel examples are in favour of taking the first sentence as a question; cf. **1149**. 3–4, P. Fay. 138. 2 χρημάτισόν μοι, ἦ μείνωι ἐν Βακχιάδι, &c. *σύμφωνον* will then mean 'in accordance with truth' or 'expediency'.

9. ἔνενκε: so P. Fay. 138. 1–3 ἦ κρείνεται[1] αὐτὸν ἀπελθεῖν ἰς πόλειν; τοῦτο ἐξένειγκον, B. G. U. 229. 3–4 ἦ μὲν σοθήσωι (l. μὴν σωθήσομαι) . . ., τοῦτό{ν} μοι ἐξένικον. It does not, I think, mean 'bring this to pass' as translated in P. Fay. 138, but 'deliver an oracle', 'give an answer', like χρημάτισον in P. Fay. 137. 4; cf. P. Giessen 20. 18 ἐχρ[η]ματίσθην ὑπὸ τῶν Διοσκούρων, and **1150**. 6, note.

1149. Question to the Oracle.

9·7 × 6·1 cm. Second century.

A question similar to **1148** addressed to the oracle of Zeus-Helios-Serapis, whether it would be expedient to purchase a slave. The writing is at right angles to the fibres of the recto.

Διὶ Ἡλίωι μεγάλωι
Σεράπ[ι]δι καὶ τοῖς
συννάοις. ἐρωτᾷ
Νίκη εἰ σ[υ]μφέρει
μοι ἀ[γο]ράσαι παρὰ
Τασαρ[α]πίωνος ὃν
ἔχει δοῦλον Σαραπί-
ωνα τ[ὸ]ν κα[ὶ Γ]αΐωνα.
[τοῦτό μ]οι δός.

1. διϊ Pap. 8. γ]αΐωνα Pap.

'To Zeus Helios, great Serapis, and the associate gods. Nice asks whether it is expedient for her to buy from Tasarapion her slave Sarapion also called Gaion. Grant me this.'

1 sqq. On this analogy **923**. 1–4 may now be restored [Διὶ Ἡ]λίῳ μεγάλ[ῳ Σαράπι|δι. ἐρωτ]ῶσί σε Ἀπίων [καὶ] Τ . . [.]ι . . νη Ἐξακῶνι[ος χρημ]ατίσαι (cf. P. Fay. 137. 2) αὐτοῖς. μ[. . . .] in l. 6 is no doubt a person.

9. Cf. **923**. 14–15 τοῦτο ἡμεῖν δός. δός means 'give a reply', like χρημάτισον and ἐξένεγκον; cf. note on **1148**. 9.

[1] There is no need to suppose with Wilamowitz, *Gött. Gel. Anz.* 1901, p. 40, that κρείνεται is for κρίνετε; cf. Wessely, *Script. Gr. Spec.* 26 εἰ οὖ[ν δ]ίδοταί μοι, where a single deity is addressed.

1150. Christian Prayer.

7·5 × 10·8 cm. Sixth century.

This prayer asking for guidance is, like **925**, a Christian analogue of the questions to pagan deities exemplified in **1148–9**. As with the amulets (cf. **1151–2**), the old practice was carried on under a different nomenclature.

+
+ ‘Ὁ θεὸς τοῦ προστάτου ἡμῶν
τοῦ ἁγίου Φιλοξένου, ἐὰν
κελεύεις εἰσενεγκεῖν
εἰς τὸ νοσοκομῖόν σου Ἀνούπ;
δεῖξον τὴν δύναμ[ίν σου
καὶ ἐξέλθῃ τὸ πιττ[ά]κ[ιον.

‘O God of our patron Saint Philoxenus, dost thou bid us take Anoup to thy hospital? Show thy power and let this prayer be accomplished.’

2. Φιλοξένου: cf. **1151**. 48, note.

The occurrence of ἐάν here might be held to confirm the view that εἰ and ἤ in the parallel passages are really conditional (cf. note on **1148**. 2); but **1149**. 3 supplies strong evidence on the other side, and ἐάν may be explained as an indirect interrogative, as e.g. in Xen. *Mem.* iv. 4. 12 σκέψαι ἐὰν . . . ἀρέσκῃ; cf. the use of ἄν in modern Greek.

6. The first τ of πιττ[ά]κ[ιον is irregularly written, but I can see no alternative. Cf. Wessely, *Script. Gr. Spec.* 26. 5–6 ὑπόδειξόν (so we should read, as the facsimile shows, not ὑπόδεξον for ὑπόδεξαι, as W.) μοι κα[ὶ] κύρωσ[όν] μοι τοῦτο τὸ γραπτόν. ‘May my prayer have an answer’ is probably the real meaning.

1151. Christian Amulet.

23·4 × 4·4 cm. Fifth century (?).

An elaborate charm, designed to ward off fever and other ills. Its phraseology is purely Christian, with no admixture of heathen magic. The opening verses of St. John’s Gospel are quoted, just as the Lord’s prayer is inserted in B. G. U. 954; and the Virgin and several saints are appealed to. The papyrus when found was tightly folded, and tied with a string; it is written in a clear upright hand, approximating to a literary type. Cf. **924**, **1077**, Wilcken, *Archiv* i. pp. 429 sqq.

+ Φεῦγε πν(εῦμ)α
μεμισιμένον,
Χ(ριστό)ς σε διώκει·
προέλαβέν σε
ὁ υἱὸς τοῦ θ(εο)ῦ καὶ
τὸ πν(εῦμ)α τὸ ἅγιον.
ὁ θ(εὸ)ς τῆς προβατι-
κῆς κολυμβή-
θρας, ἐξελοῦ τὴν
δούλην σου
Ἰωαννίαν ἣν
ἔτεκεν Ἀναστασία
εἰ καὶ Εὐφημία
ἀπὸ παντὸς κακοῦ.
+ ἐν ἀρχῇ ἦν
ὁ λόγος καὶ ὁ λόγος
ἦν πρὸς τὸν θ(εὸ)ν καὶ
θ(εὸ)ς ἦν ὁ λόγος.
πάντα δι' αὐτοῦ
ἐγένετο κ(αὶ) χωρὶς
αὐτοῦ ἐγένετο
οὐδὲ ἓν ὃ γέγονεν.
κ(ύρι)ε + Χ(ριστ)έ, υἱὲ καὶ
λόγε τοῦ θ(εο)ῦ τοῦ
ζοντος, ὁ ἰασάμε-
νος πᾶσαν νόσον
καὶ πᾶσαν μαλακίαν,
ἴασαι καὶ ἐπίσκεψαι
καὶ τὴν δούλην σου
Ἰωαννίαν ἣν ἔτεκεν
Ἀναστασία ἡ καὶ
Εὐφημία, καὶ ἀπο-
δίωξον καὶ φυγάδευ-
σον ἀπ' αὐτῆς πάντα
πυρετὸν κ(αὶ) παντοῖον
ῥῆγος ἀμφημερινὸν
τριτεον τεταρτεον
καὶ πᾶν κακόν. εὔχεσ-
θαι πρεσβίαις τῆς
δεσποίνης ἡμῶν τῆς
θεοτόκου καὶ τῶν
ἐνδόξων ἀρχαγγέ-
λων κ(αὶ) τοῦ ἁγίου καὶ ἐν-
δόξου ἀποστόλου κ(αὶ)
εὐαγγελιστοῦ κ(αὶ) θεο-
λόγου Ἰωάννου κ(αὶ) τοῦ
ἁγίου Σερήνου κ(αὶ) τοῦ
ἁγίου Φιλοξένου κ(αὶ) τοῦ
ἁγίου Βήκτωρος κ(αὶ) τοῦ
ἁγίου Ἰούστου κ(αὶ) πάντων
[τῶ]ν ἁγίων. ὅτι τὸ ὄνομά
σου, κ(ύρι)ε ὁ θ(εό)ς, ἐπικαλεσά-
[μ]ην τὸ θαυμαστὸν
καὶ ὑπερένδοξον καὶ
φοβερὸν τοῖς ὑπε-
ναντίοις. ἀμήν. +

2. l. μεμισημένον. 5. υἵος Pap. 11. ἰωαννιαν Pap.; so in l. 30. 13. l. ἡ. 23. νἵε Pap. 25. l. ζῶντος. ἴασαμενος Pap. 28. ἴασαι Pap. 36. l. ῥῖγος. 37. l. τριταῖον τεταρταῖον. 42. αρχαγγελων Pap. 46. ἰωαννου Pap. 49. l. Βίκτορος. 50. ἰουστου Pap. 54. ὑπερενδοξον Pap.

'Fly, hateful spirit! Christ pursues thee; the Son of God and the Holy Spirit have outstripped thee. O God of the sheep-pool, deliver from every evil thy handmaid Joannia whom Anastasia also called Euphemia bare. In the beginning was the Word, and the

Word was with God, and the Word was God. All things were made by him and without him was not anything made that hath been made. O Lord Christ, Son and Word of the living God, who healedst every sickness and every infirmity, heal and regard thy handmaid Joannia whom Anastasia also called Euphemia bare, chase from her and put to flight all fevers and every kind of chill, quotidian, tertian, and quartan, and every evil. Pray through the intercession of our lady the mother of God and the glorious archangels and Saint John, the glorious apostle and evangelist and divine, and Saint Serenus and Saint Philoxenus and Saint Victor and Saint Justus and all the Saints. Upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes. Amen.'

7–8. The allusion is to John v. 2 *ἔστιν δὲ . . . ἐπὶ τῇ προβατικῇ κολυμβήθρα.*

15–22 = John i. 1–3.

22. *οὐδὲ ἕν*: so ℵ^{c}ABC, &c.; *οὐδέν* ℵ*D. In ending the sentence at *ὃ γέγονεν*, instead of connecting those words with the following sentence, the writer is in accord with C^{3}EG^{2}HK, &c.; cf. Ambrose, *Enar. in Ps.* 36. 35 *Alexandrini quidem et Aegyptii legunt '. . . factum est nihil quod factum est', et interposita distinctione subiciunt 'in ipso vita est'.*

26–7. Cf. B. G. U. 954. 11–12, and Matt. iv. 23 *θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν* (**1077**. 30 sqq.); similarly ix. 35, x. 1.

35–7. Cf. P. Tebt. 275. 20 sqq. *παντὸς ῥίγους . . . τριταίου ἢ τεταρταίου ἢ καθημερινοῦ ἢ παρημερινοῦ*, B. G. U. 956.

38. The infinitive *εὔχεσθαι* is awkward, but cannot be evaded.

47–50. St. Serenus appears also in B. G. U. 954. 3, 29, St. Justus in **941**. 14. The latter, like Victor, was martyred in the reign of Diocletian. Philoxenus (cf. **1150**. 2) I cannot identify; the Monophysite bishop of Hierapolis is not likely to be meant.

55. There is ink between *ε* and *ρ* of *φοβερόν*, and there was perhaps some misspelling.

1152. CHRISTIAN AMULET.

4·2 × 6·1 cm. Fifth or sixth century.

A short incantation containing magical, Jewish, and Christian elements; cf. **1060**. The writing is across the fibres of the recto.

Ωρωρ φωρ ἐλωεί,
ἀδωναεί, Ἰαὼ σα-
βαώθ, Μιχαήλ, Ἰεσοῦ
Χριστέ, βοήθι ἡμῖν
καὶ τούτῳ οἴκῳ. ἀ-
μήν.

2. *αω* of *ιαω* corr. from *ϛ* (*ιεσ|ου*). 3. l. *Ἰησοῦ*.

'Oror phor, eloi, adonai, Iao sabaoth, Michael, Jesus Christ, help us and this house. Amen.'

1–3. Cf. **1060**. 3 *ωρωρ φωρφωρ Ἰαὼ σαβαώθ, ἀδονέ*, B. G. U. **955**. 1 *κύριε σαβαώθ.*

(*i*) PRIVATE CORRESPONDENCE.

1153. Letter of Apollonius.

22·2 × 11·8 cm. First century.

A letter from a father to his son, who, it appears from the address on the verso, was staying at Alexandria. Most of the letter relates to clothes of various kinds. Nicanor, who is frequently mentioned, and was in the son's company, was perhaps his brother.

[Ἀπο]λλώνιος Ἀπολλωνίωι τῶι
υἱῶι χαίρειν.
[ἐ]κομισάμην διὰ Ἡρακλᾶτος τὰς κίστας
[σὺν] τοῖς βιβλίοις, ὡς γράφεις, καὶ τὸ λεπτί̣ο̣(ν)
[τὸ ἡ]μ̣ίχουν τοῦ ἐλαίου ὃν γράφει Νικάνωρ
[πεπ]ομφέναι. μετάδος Νικάνορι ὅτι
[. . .] . κεν Ἡρακλᾶς ὁ ναυτικὸς τὰς
[δ]ρ̣[α]χμὰς ἐξακοσίας μεταβαλέσθαι ἡμε(ῖν)
ο̣[.]ι̣ας τῶν φορτίων αὐτοῦ. σήμερον
γὰ[ρ] παρεγένετο· ἐγὼ δὲ εὑρὼν τὸ
πλοῖον καταπλέον ἀναγκαίως ἔδοξα
δηλῶσαί σοι περὶ τῶν προγεγραμμέ(νων).
κ̣[όμ]ι̣σαι διὰ Ὡριγᾶτος καρποδέσμια
μικτὰ δύο, ἓν μὲν σανδύκινον καὶ ἓν πορφυροῦν,
ἃ ἐδ̣ωρήσατό σοι Παυσανίας ὁ ἀδελφός σου
πρὸ πολλοῦ ἐκ φιλοτιμίας αὐτοῦ κατηρ-
τισμένα, περὶ ὧν [κ]ομισάμενος ἀντίγρα(ψον).
ἀβόλλην σοι ἐὰν εὕρω ἀγοράσαι ἰδιωτικ(ὡς)
ἐν τάχει πέμψω, ἐὰν δὲ μή, ἐν οἴκῳ σοι καταρ-
τίομαι. αἱ λώδικες ἐξεταμήθησαν, ὁ δὲ λό-
γος αὐτῶν, ⟨ὡς⟩ γράφεις, ὑπὸ Διογᾶτος πεμφθή-
σεται Νικάνορι δι(ὰ) Ἡρακλᾶτος. τῆς γινομέ(νης)
συνθέσεως τὸ πρόσχρωμον ἐνείλικται
τῇδε τῇ ἐπιστολῇ, ὃ δώσεις τῷ Νικάνορι

25 [κατα]μαθεῖν, ἵν', ἐὰν αὐτῷ ἀρέσκῃ, γράψῃ ἡμ(εῖν)·
[οὔπ]ου γὰρ ἐξεδόθη. ἐντοπίᾳ δὲ πορφύρᾳ
χρήσασθ(αι) μέλλομεν.

In the left margin, at right angles

ἔρρ[ωσ]ο.
Μεχ(εὶρ) ς.

On the verso

30 Ἀπολλωνίῳ . . . μ( ) πρι( ) τῶν ἐν Ἀλεξ[ανδ(ρείᾳ)] . . . .

5. l. ὅ. 6. [πεπ]ομφενς / Pap. 14. μικτα added above the line. 19. δε added above the line.

'Apollonius to his son Apollonius, greeting. I have received through Heraclas the boxes with the books, as you write, and the half-chous jar of oil which Nicanor writes that he has sent. Tell Nicanor that Heraclas the boatman . . . to pay us the 600 drachmae for his freights; he was here to-day; I found the boat sailing down and I thought that I ought to let you know about what I have said. You will receive through Origas two variegated (?) wrist-bands, one scarlet and one purple, which your brother Pausanias went to the expense of having made some time ago and presented to you; write and acknowledge their receipt. If I can buy a cloak for you privately, I will send it at once, if not, I will have it made for you at home. The blankets have been cut out; the account of them, as you write, shall be sent by Diogas to Nicanor through Heraclas. A pattern of the colour of the dress that is being made is enclosed in this letter; give it to Nicanor to look at, in order that, if he likes it, he may write to us, for it has not yet been given out. We are going to use local purple. Good-bye. Mecheir 6.' Address on verso.

4. λεπτίον: cf. B. G. U. 14. iv. 18 τιμῆς ταριχίων λεπτίων δ' ἑκ(άστου) (δραχμῶν) σμ, a passage misunderstood equally by the compiler of the B. G. U. index, where λεπτῖος is given, and by Herwerden, *Lex. Supplet.*, who translates it 'monetula'. λεπτά in **920.** 4 and P. Strassb. 40. 48 ἑλ[α]ίου ξέστας δώδεκα καὶ οἴνου Κνίδια . . . καὶ τὰ ἐξ ἔθους διδόμενα λεπτά should no doubt be interpreted like λεπτίον here; cf. P. Flor. 50. 104 λεπτοκεραμίου, 71. 343 λεπτοκεραμέως.

7–9. Perhaps [εἶρ]ηκεν or some similar verb, τὰς [δ]ρ[α]χμάς evidently being the object of μεταβαλέσθαι. The word at the beginning of l. 9 begins with a round letter, probably ο, θ, or σ; it does not seem possible to read ἀ[ξ]ίας. ἡμε(ι)ο[λ]ίας is very unlikely.

14. There may be one or two letters before the supposed μ of μικτά, which word was added above the line.

23 sqq. Cf. **113.** 4–7 συνήλλιξα ἐκείνῃ τῇ ἐπιστολῇ δεῖγμα λευκόιν⟨ον⟩· πρὸς αὐτό μοι οὖν ἐρωτηθεὶς εὖ ποιήσεις ἀγοράσεις κτλ., and P. Giessen 20. 14–16 ὁποί]ον δέ σοι χρῶ[μ]ι ἀρέσκει [δήλω]σον δι' ἐπι[σ]τολῆς ἢ μεικρὸν ἔρ[γο]ν (? ἔ[ιο]ν) αὐτοῦ π[έμψο]ν. πρόσχρωμον seems to be novel. For συνθέσεως cf. **496.** 4, P. Hamburg 10. 13, and P. Giessen 21. 8 συνθεσείδιον.

26. [οὔπ]ου, if rightly restored, is for [οὔπ]ω, as e. g. in P. Tebt. 423. 12; cf. **1068.** 13. Or something like [ἤδη·] οὐ γάρ may be read.

1154. Letter of Theon.

12·5 × 10·2 cm. Late first century.

Commencement of a letter from a man urging his sister (and wife?) not to be anxious during his absence. Line 11 suggests that he was on military service.

Θέ[ω]ν Σαραποῦτι τῇ ἀδελφῇ
χαίρειν.
πρὸ πάντων ὡς ἐνετει-
λάμην σοι κατ' ὄψιν ἐπιμε-
λοῦ σεαυτῆς ἵνα μοι ὑγιαί-
νῃς, μὴ ἀγωνιάσῃς δὲ
περὶ ἐμοῦ ὅτι ἐπὶ ξένης εἰ-
μί, αὐτόπτης γὰρ εἰμὶ
τῶν τόπων καὶ οὐκ εἰμὶ
ξέν[ο]ς τῶν ἐνθάδε. ἐὰν
[δὲ σ]τρατεύσ[ωμαι (?)
. . . . . .

In the left margin, at right angles

πατέρα σου καὶ τὴν μητέρα καὶ τοὺς ἀδε[λφοὺς
[. . . . . .] . [. . .] . . σίου τοῦ Ἀρσινοείτου [

On the verso

π[(αρὰ)] Θέωνος [

'Theon to his sister Sarapous, greeting. Above all else, as I enjoined upon you when with you, take care of yourself so that I may have you well, and do not be anxious about me because I am away from home, for I am personally acquainted with these places and am not a stranger here . . .'

12. ἀσπάζου (or ἀσπάζομαι) τόν preceded πατέρα.

13. Possibly Ἀττινο]ῦ Ἰσίου, not Πηλ]ουσίου. But] . . σίου may be a personal and not a local name, though Διο]νυσίου is excluded.

1155. Letter of Theonas.

19·4 × 15·5 cm. A.D. 104.

A letter sent from Alexandria to a pastophorus of the temple of Isis. It is written in a rude hand and in very vulgar Greek.

Θωνᾶς Ἀπίονι τῷ φιλτά[τῳ
πλί[στ]α χ(αίρειν). γινώσκιν σε [θέ-
λω ἔτι εὐθὺς ἐπιβέβη-
κα ἰς Ἀλεξάνδρηαν, εὐ-
θέως ἔμελκε ἐμοὶ περὶ
τοῦ πράγ{α}ματος οὗ με ἠ-
ρώτηκες. εὗρον τὸν ἄν-
θροπον καλῶς πράσ⟨σ⟩οντα
τὰ μεγάλα. ἀσπάζου
πάντες τοὺς φίλους.
αὐτὸ τὸ πρόγραμ⟨μ⟩α τοῦ
ἡγεμόνος ἔπενψά σοι
ἵνα ἐπίγοις πρὸς τί σοί 'στι.
ἔρρωσ{σ}ο.
(ἔτους) ζ Αὐτοκράτορος Καίσαρος Νερο⟨ῦ⟩α
Ταλιανοῦ Σεβαστοῦ Γερμανι⟨κο⟩ῦ
Δακικοῦ Παχὼν α.

On the verso

ἀπόδος ἰς τὸ 'Ισῖν Ἀπίωνι
παστοφόρῳ

In the reverse direction

παρὰ Θεονᾶτος.

1. l. Ἀπίωνι. 3. l. ὅτι. 8. First ο of ανθροπον corr. from ω; l. ἄνθρωπον.
16. l. Τραιανοῦ. 20. l. Θεωνᾶτος.

'Theonas to his dearest Apion, many greetings. I wish you to know that as soon as I arrived at Alexandria I immediately attended to the matter about which you asked me. I found the man prospering in the main. Greet all my friends. I send you the actual

proclamation of the praefect in order that you may hasten to do what concerns you. Good-bye. The 7th year of the emperor Nerva Trajanus Augustus Germanicus Dacicus, Pachon 1. (Addressed) Deliver to Apion, pastophorus, at the Iseum, from Theonas.'

1. Θωνᾶς: on the verso Θεονᾶς, i. e. Θεωνᾶς, which is the usual form.
3. ἐπ(ε)ί cannot be read.
5. ἔμελκε for μεμέληκε is an odd form.
6. πράγματος seems to have been intended rather than προγράμματος (l. 11).
12. The praefect in office at this date was C. Vibius Maximus; cf. P. Amh. 64.
13. τί is for ὅ, τι; cf. note on **1119**. 22–3.
19. On the pastophori, who were of lower rank than the ἱερεῖς, cf. Otto, *Priester und Tempel*, i. pp. 94–8, ii. p. 152, P. Tebt. 299. 68, note.

1156. Letter of Anubion.

11·3 × 8·6 cm. Third century.

Part of a letter apparently from an agent or steward to his employer, concerning the purchase of some fodder.

Χα[ῖρ]ε, κύριέ μου
Ἀντᾶ, π(αρὰ) Ἀνουβίωνος.
προσῆλθέν μοι Σαραπί-
ων ὁ ἀπὸ Φιλονίκου
ὡς ἔνεκεν ὀλίγων σι-
ταρίων εἰς πρᾶσιν·
[ἐὰ]ν οὖν θέλῃς αὐτῷ
[δοῦ]ναί [τι] καὶ ἀντὶ τῆς τιμῆς
[καὶ] τὸ πάτημα παρ' αὐ-
[τοῦ] λαβῖν, ἐπὶ μέλλο-
[με]ν χόρτου χρίαν ἔχιν.
[ἔπε]μψα οὖν αὐτὸν πρὸς
[σὲ ἵ]να τοκοῦν σοι μετ' αὐ-
[τοῦ π]ροιή[σῃ]ς . [. . .]υ .. [.
. . . . . .

On the verso

τῷ ἀρίσ[τῳ] πάτ[ρωνι Ἀντᾶ]

5. κ of ενεκεν corr. from ν. 8. [δου]ναι added above the line. 13. l. δοκοῦν or τὸ ⟨δο⟩κοῦν.

'Greeting, my lord Antas, from Anubion. Sarapion of the village of Philonicus came to me about a small quantity of provisions for sale. Perhaps you may be willing to give him something and take from him the trodden grapes (?) as the price of it, since we are likely to be wanting green-stuff? I therefore send him to you in order that you may do as you please with him . . .'

4. *Φιλονίκου*: cf. **965** and P. Hibeh, p. 8.
9. *πάτημα*: cf. **1142**. 3, note.

1157. LETTER OF PATHERMOUTHIS.

26·1 × 8·7 cm. Late third century.

The subjects of this letter are a registration, evidently for the census, and a payment of the poll-tax, both of which the writer wished his sister to undertake for him. He was uncertain whether she would be allowed to register him in his absence, and he asks her, in case this should not be possible, to let him know, in order that he might come and do it for himself.

Κυρίᾳ μου ἀδελφῇ Διονυσίᾳ
Παθερμοῦθις χαίρειν.
καθὼς ἔπεμψάς μοι φάσιν
ὡς ἔν{εν}εκεν τῆς ἀπογρα-
φῆς περὶ τοῦ ὑμᾶς ἀπογρά-
ψε, ἐπιδὴ οὖν οὐ δύνα-
μαι ἀναβῆναι ἴδε ἡ δύνῃ
ἡμᾶς ἀπογράψε· ἀλλ᾽ οὖν
[μ]ὴ ἀμελήσῃς ἀπόγραψον
ἡμᾶς, ἐγώ τε καὶ Πατᾶν·
ἐὰν δὲ μάθῃς ὅτι οὐ δύνῃ
ἡμᾶς ἀπογράψε, ἀντίγρα-
ψόν μοι κἀγὼ ἀναβένω.
καὶ μάθε ὅτι τὸ ἐπεικεφάλαι-
ον ἀπαιτοῦσιν, ἐὰν δὲ ἦσαν ⟨. . .-⟩
τες ἀπαιτῆσαι τὸ ἐπικε-
φάλαιον, διάγραψον αὐτὸ
καὶ ἀναπέμπω σοι τὸ κέρ-
μα· ἐὰν δὲ διαγράψῃς
τὸ ἐπικεφάλαιον, δέξαι
τὴν ἀποχήν. μὴ οὖν
ἀμελήσῃς, ἀδελφή, καὶ
γράψον μοι περὶ τῆς
[ἀ]πογραφῆς ὅτι ἡ ἀπε-
γράψου ἢ οὔ, καὶ ἀντί-
γραψον κἀγὼ ἀναβαίνω
καὶ ἀπογράφομαι.
ἐρρῶσθαί [σ]ε εὔχομαι π[ο]λ[λο]ῖς
χρόνοις.

On the verso

ἀπόδο(ς) Διονυσίᾳ *[π(αρὰ)] Παθ]ερμούθιος.*

5. l. *ἀπογράψαι*; so in ll. 8 and 12. 7. *ἴδε* Pap. l. *εἰ* for *ἡ*; so in l. 24.
10. l. *ἐμέ τε*. 13. l. *ἀναβαίνω*. 24. l. *εἰ ἀπεγράψω*.

'To my sister, mistress Dionysia, from Pathermouthis, greeting. As you sent me word on account of the registration about registering yourselves, since I cannot come, see whether you can register us. Do not then neglect to register us, me and Patas; but if you learn that you cannot register us, reply to me and I will come. Find out also about the collection of the poll-tax, and if they are [hurrying on with] the collection of the poll-tax, pay it and I will send you the money; and if you pay the poll-tax, get the receipt. Do not neglect this, my sister, and write to me about the registration, whether you have done it or not, and reply to me and I will come and register myself. I pray for your lasting health. (Addressed) Deliver to Dionysia from Pathermouthis.'

10. The name Πατᾶς occurs in P. Brit. Mus. 1170. 264. There is a small hole in the papyrus immediately after the *ν*, but if another letter, except *ι* or *ο*, had been added, it would be partly visible.

14–15. The context indicates that the writer wishes his correspondent to get information and is not himself giving it, so that *μάθε ὅτι . . . ἀπαιτοῦσιν* practically means 'find out when they are collecting'.

15–16. *τες* seems to be the termination of a participle of which the commencement has been accidentally omitted; the sense requires some such word as ⟨*ἐπείγον*⟩*τες*. For the construction cf. e. g. P. Tebt. 333. 13 *ἐὰν ἦσάν τι παθόντες*, 423. 18 *ἐὰν οὖν μὴ ᾖς λαβών*.

1158. Letter of Lucius.

17·6 × 13·9 cm. Third century.

A letter to a shopkeeper (*κάπηλος*) from a man who salutes him as 'brother' in l. 1, but describes himself merely as a friend in the address on the verso. The writer requests his correspondent to collect a debt for him and make certain purchases, and announces the dispatch of some presents. His Greek is erratic.

Κυρίῳ μου ἀδελφῷ Διοδώρῳ
Λούκις καὶ Σαραπίων{ι} πολλὰ χαίρειν.
πρὸ μὲν πάντων εὐχόμαιθά σαι ὁλοκληρεῖν
μετὰ τοῦ οἴκου σου ὃ[λ]ου. θα⟨μὰ⟩ θῆς ἡμέρας προσ-
δοκῶμέν σαι ἐλ[θεῖ]ν πρὸς ἡμᾶς. καλῶς
οὖν π[ο]ιήσις ἀπελθεῖν πρὸς [Ἀ]ρητίωνα
τὸν ἀρτοκόπον καὶ δέξε π[α]ρ᾽ αὐτοῦ τέσ⟨σ⟩ε-
ρα τάλαν{ν}τα ὧν αὐτοῦ ὄντος ἐν Ἀλεξανδρίᾳ ἔλα-
βεν παρ᾽ ἡμῶν· ἀλ⟨λ᾽⟩ ὅρα μὴ ἀμελήσῃς. ἐὰν οὖν
λάβῃς τὰ τέσσερα τάλαντα ἀπ᾽ αὐτοῦ, ἐρχο-
μένου σου πρὸς ἡμᾶς ἀγόρασον ἡμῖν σειτί-

ᾳ εἰς τὴν χρῆσιν ἡμῶν καὶ δέξε ταγαρίζα
καὶ πέμψον ἡμῖν. εἰδοὺ οὖν ἔγραψα Ἀριτίωνι
εἶνα σοι δῇ τὰ τέσσερα τάλαντα. ἐπὶ οὖν
εἴρηκας ὅτι παστάδα θέλ[ις,] ὅταν εἰσενεχθῇ
πέμπω σοι. ἔλαβα οὖν τὸ Κνείζειν παρὰ Ἀμμω-
νᾶ τοῦ ὄξους καὶ ἔπεμψά σοι δι' αὐτοῦ σφυ-
ρίζειν τραγημάτων καὶ σόλειν. ἀσπάζομεν
τὴν ἀδελφὴν κα[ὶ] θυγατέραν Ἑλενοῦν
καὶ τὴν θυγατέραν αὐτῆς. ἄσπασον Ἀφῦγ-
χειν καὶ Τέχωσιν καὶ Πτολεμ(αῖ)ον ἀφ' ἡμῶν.
ἐὰν οὖν μάθῃς ὅτι μέλλει ζειαβαλεῖν σε Ἀρη-
τίων περὶ τῶν χαλκείνων, γράψον μοι
καὶ πέμπω αὐτῷ ἐπιθήκην.
ἐρῶσστεί σοι εὔχομαι πολλοῖς χρόνοις.

On the verso

ἀπ(όδος) Διοδώρῳ καπήλῳ παρὰ Λουκίου φίλου.

3. l. εὐχόμεθά σε. 4. l. τῆς. κ of προσδοκωμεν corr. 7. l. δέξαι; so in l. 12. 8. λαν of ταλαννα added above the line. l. ἃ for ὧν. 12. ζ of ταγαριζα corr. from δ; l. ταγαρίδια? 13. l. Ἀρητίωνι. 14. δῇ = δῷ. 16. l. Κνίδιν (= Κνίδιον). 17. l. σπυρίδιν. 20. αφυγ'χειν Pap. 21. λ of πτολεμον corr. from σ. 25. l. ἐρρῶσθαι. ι of χρονοις corr. from σ. 26. π/αρα Pap.

'To my brother Diodorus, many greetings from Lucius and Sarapion. Before all else we pray for your prosperity and that of your whole house. Many times in the day we expect you to come to us. It would be kind of you to go to Aretion the baker and obtain from him four talents which he had from us when he was at Alexandria. See that you do not neglect this. If you get the four talents from him, when you come to us, buy us some provisions for our use and obtain stores and send them to us. You must know that I have written to Aretion to give you the four talents. As you said that you wish for . . ., I will send it you when it is brought. I got the Cnidian jar of vinegar from Ammonas, and I have sent you by him a basket of dainties and a . . . We greet our sister and her daughter Helenous and her daughter. Greet Aphunchis and Techosis and Ptolemaeus from us. If you learn that Aretion is going to accuse you about the copper, write to me and I will send him an addition. I pray for your lasting health.' Address.

2. The position of Σαραπίωνι and the use of ἡμεῖς and σύ make it clear that Σαραπίων was intended.

12. ταγαριζα is probably for ταγαρίδια, a double diminutive of ταγή, for which cf. **1139**. 3 and note. τὰ γαρίδια (γάρος) seems less likely. For the interchange of δ and ζ cf. ll. 16 and 22, and e. g. **1069**.

15. παστάδα, if that is the right reading, cannot here have its ordinary meaning. It may possibly be connected with the form of sauce called πάστη or πάστα.

18. σολειν is for σόλιον, which occurs also in **741**. 8 σόλια ἀρσενικὰ ζεύγ(η) ϛ. Wilamowitz proposed to interpret the term in that passage as the Latin *soleae*, but the occurrence of the singular here is not in favour of this explanation. See moreover P. Cairo Cat. 67006. 47 σόλιον (?) σιτυροῦν (l. σιδηροῦν). The active form ἀσπάζω (cf. l. 20) occurs in Boiss. *Anecd.* iii. p. 205. 96 and in Hesychius.

1159. Letter to a Wife.

23·1 × 5·8 cm. Late third century.

This letter has lost the commencement and is unaddressed on the back; but it was sent to a woman who, since the writer sends salutations to his children and 'our mother', was probably his wife. He gives her various commissions.

. . . .
συνκοι . . ων . α .
ἑαυτοῦ ἵνα μὴ βα-
ρήσω αὐτῷ ὀψωνί-
ου, ἐπεὶ ἔγραψα αὐ-
τῷ ὅτι μέχρι λ
ἔρχομαι. εἰ δὲ μή γε,
σύνταξαι αὐτῷ ὅτι
ἐλεύσεται μέχρι
ιε Φαμενώθ.
περὶ δὲ τοῦ θέμα-
τος τοῦ σείτου μὴ
ἀμελήσῃς τοῦ ἐνο-
χλῆσαι Θωνίῳ.
περὶ δὲ καὶ τῶν ἐ-
μῶν συνέργων,
τάξαι τοῖς ἀνθρώ-
ποις ὅτι πέμπω
τὰ ἀναλώματα
αὐτῶν, ἔασ[ο]ν δὲ
παρ' αὐτοῖς τὰ σύν-
[ερ]γα ἕως πέμ-
ψω τὰ ἀναλώματα.
ἐρχομένη ἔνεγ-
κον τὸ τυλάριον τ[ὸ
παλαιὸν τὸ ἐν τῷ
συμποσίῳ ἄνω.
ἄσπασαι τὰ ἀβ[άσ-
καντά μου
παιδία καὶ τὴν
μητέρα ἡμῶν
καὶ τὴν ἀδελφήν
σου καὶ τοὺς ἡμ[ῶν
πάντας.

2. ἵνα Pap. 23. ενεγ'κον Pap.

'. . . that I may not trouble him about provisions, since I wrote to him that I was coming by the 30th; otherwise, arrange with him that he shall come by the 13th Phamenoth.

With regard to the deposit of corn, do not neglect to worry Thonius. With regard to my tools, tell the men that I am sending the expenses for them, and leave the tools with them until I send the expenses. When you come, bring the old cushion that is up in the dining-room. Salute my children, whom the evil eye shall not harm, and our mother and your sister and all our friends.'

1. The letter after κοι is not ν.

10. Cf. **1125**. 19.

12. There are ink-marks above the latter part of this line, but they are probably accidental.

15. *συνέργων*: cf. **1069**. 8, 12, where *σύνεργα* apparently mean weaving-implements.

1160. Letter of Trophimus.

27·1 × 10·7 cm. Late third or early fourth century.

This letter, which like **1155** is in more than usually vulgar Greek, was written by a son at Alexandria to his father. The pair seem to have been on very good terms, in spite of the father's aspersion on his son's morals in ll. 24 sqq.

Κυρίῳ μου πατρὶ Ὠριγένης
Τρόφιμος πολλὰ χαίρειν.
πρὸ μὲν πάντων πολλά σε ἀσπά-
ζομαι καὶ τὴν σύμβιόν σου Κοπρίαν
καὶ Ἰσίδωρος καὶ Φούλλων καὶ Ἑλένη [
καὶ τοὺς ἡμῶν πάντες κατ' ὄνομα.
ἔγραψάς μοι διὰ τῶν σῶν γραμ-
μάτων ὅτι καυχώμενος ἔχ⟨ω⟩ ὄνομα [
Διοδώρου ὅτι ἔπεμψά σοι ἀργύρια·
ἐγὼ γὰρ οὐ καυχομαι ἐμαυτὸν ⟨ἃ⟩ ἔπεμ-
ψά σοι διὰ Φιλοξένου. εἰ ἐπράκαται
δὲ τὰ ἴδη ὧν ὑμᾶς ἔπεμψα, γράψον
μοι εἵνα ἄλλα ὑμῖν πέμπω.
διμήνου δὲ ἤργηκα ὧδη, εἰ μή,
ἤμελλα ὑμῖν πᾶ⟨σ⟩ει ἄλλα πέμπιν.
τὰ σεσύλληχα δὲ κέρμα⟨τα⟩ τηρῶ αὐ-
τὰ εἰς τὴν δίκην· τὰ ὑπομνή-
ματα γὰρ μένω. ἔγραψές μοι

ὅτι ἔντ̣[υ]χε κατὰ Πολυδεύκης·
ἐὰν δὲ ἔλθῃ μοι τὰ ὑπομνή-
ματα, ἐντυγχάνω κατ' αὐτοῦ
καὶ τ̣ατὰ Σαραποδώρου. ἡ δο-
κῖ σοι δέ, πέμψον μοι κούκκου-
μαν ἐλαίου. ἔγραψές μοι δὲ ὅτι κά-
θῃ ἐν Ἀλεξανδρίαν μετὰ τοῦ
μυχο[ῦ] σου· γράψον μοι δὲ τίς ἐστιν
ὁ μυχός μου. [[ει χριαν]]
ἐρρῶσ{σ}θαί σε εὔχομαι.

On the verso

ἀ(πόδος) Ὡριγέν[ι] π̣(αρὰ) Τροφίμ̣ου.

1. l. Ὡριγένει. 5. ἴσιδωρος Pap.; l. Ἰσίδωρον καὶ Φούλλωνα καὶ Ἑλένην. 8. χ of καυχωμενος written above φ, which is crossed through, and μενος also added above the line. 10. l. καυχῶμαι. ν of εμαυτον added above the line. 11. l. πεπράκατε. 12. ἴδη Pap. l. ἅ. ο of γραψον corr. 13. ὕμιν Pap.; so in l. 15. 14. l. ὧδε. 17. ὑπομνηματα Pap.; so in l. 20. 19. l. Πολυδεύκου. 21. εντυ̣χανω Pap. 22. Second τ of τατα corr. from σ̣; l. κατά. η corr. from ε; l. εἰ. 25. l. Ἀλεξανδρίᾳ. 26–7. l. μοιχο[ῦ] . . . μοιχός.

'To my revered father Origenes, many greetings from Trophimus. Before all else I send many salutations to you and your consort Copria and Isidorus and Phullon and Helene and all our friends severally. You wrote to me in your letter that my boastfulness earns me the name of "Gift of Zeus" because I sent you money; but I do not boast about what I sent you by Philoxenus. If you have sold the various things which I sent you, write to me in order that I may send you more. I have been idle here for two months, otherwise I would have sent you all some more. I am keeping for the trial the money that I have collected; for I am waiting for the memoranda. You wrote to me, "Petition against Polydeuces." If the memoranda come to me, I will petition against him and against Sarapodorus. If it seems good to you, send me a pot of oil. You wrote to me "You are staying at Alexandria with your paramour". Write and tell me, who is my paramour. I pray for your health. (Addressed) Deliver to Origenes from Trophimus.'

8–9. The name Diodorus seems to have been jestingly applied to the son on account of his liberalities.

10. ⟨ἅ⟩: or perhaps ⟨ὧν⟩, the loss of which would be easier after ἐμαυτόν; cf. l. 12.

16. τά is for ἅ, a use not uncommon in the papyri. σεσύλληχα for συνείληχα is a noticeable form.

23. κούκκουμα = *cucuma*; another form found in P. Amh. 126. 30 and P. Hamburg 10. 36 is κοκόμαν or κοκκόμαν. The diminutive κουκκούμιον (κοκκούμ(ιον) P. Grenf. II. 111. 23) or κουκούμιον is more common.

29. Ὡριγέν[ι]: or Ὡριγέν[η(ς)], as in l. 1.

1161. Christian Letter.

7 × 8·8 cm. Fourth century.

This and the next papyrus are both somewhat early specimens of Christian letters. **1161**, written by a sick woman, is only a fragment. The upright semi-uncial hand is hardly likely to be earlier than the fourth century.

. . . . . .

] . . ạ̣ς καὶ
τ̣ῷ̣ ἀγαθ[ῷ̣ ἡμῶ]ν̣ σωτῆρι
καὶ τῷ̣ οι[ί]ῷ̣ αὐτοῦ τῷ̣ ἡγα-
πημένῳ ὅ̣π̣ως οὗτοι
πάντες β[ο]ηθήσωσιν ἡμῶν
τῷ̣ σώματι, τῇ̣ ψυχῇ̣, τῷ̣ [[π̣ν̣(ευματ)ι̣]]
πν(εύματ)ι. ταῦτα δέ σοι ἔγραψα
νοσοῦσα, δ[ιν]ῶς ἔχουσα, πά-
νυ μὴ δυναμένη ἀναστῆ-
ναι ἐκ τῆς κοίτης μου, ὅτι πά-
νυ δινῶς ἔχω. περὶ δὲ οὗ μοι
ἔγραψας διαμ̣ένιν ὅτι ἔπι-
γε αὐτὸν τ̣ῶν εἴκοσι ἡμερῶν
ἡ νέη αὖ πρὶν νοσήσω ὑπῆ-
γ̣ε̣ν καὶ ε[

. . . . . .

In the left margin, at right angles

ἀσπάζονται ὑ]μᾶς πάντες οἱ ἐνταῦθ[α

On the verso

] ⁜ τῆς ἀδελφῆς Σ̣ . [.

3. l. υ[ί]ῷ̣. 14. ὕπηγεν Pap.

'. . . (to our God) and gracious saviour and to his beloved Son, that they all may succour our body, soul, and spirit. I write this to you in sickness, being very ill and quite unable to rise from my bed, because I am very ill. With regard to what you wrote to me . . .'

2. If ἡμῶ]ν is right, θεῷ accompanied by other epithets preceded καί in l. 1. Or θ(ε)ῷ κ]αί might be read in place of ἡμῶν. Cf. e. g. Luke i. 47 τῷ θεῷ τῷ σωτῆρί μου.

12–15. These last lines are obscure. διαμένιν is unconvincing, and it is not clear whether ἔπειγε is imperative or for ἤπειγε, or how the letters ηνεηαν should be interpreted; νέη for νέα is hardly satisfactory. νοσήσω should strictly be ἐνόσησα.

1162. Letter of Leon.

12·5 × 9·2 cm. Fourth century.

A letter from a priest commending a brother-Christian to the good offices of the priests and deacons of a local church. There is considerable variation in the size of the writing, ll. 5, 9, 12 and the word ἐρρῶσθαι in l. 13 being especially conspicuous.

Λέων πρεσβύτερος τοῖς κατὰ
τόπον συνλειτουργοῖ[ς] πρεσβυτ[έ-
ροις καὶ διακώνοις ἀ[γ]απητοῖ[ς]
ἀδελφοῖς ἐν κ(υρί)ῳ θ(ε)ῷ
χαρᾷ χ[αί]ρειν.
τὸν ἀδελφὸν ἡμῶν Ἀμμώνι-
ον παραγινόμενον πρὸς
ὑμᾶς συνδέξασθαι αὐτὸν
ἐν ἰρήνῃ, δι' οὗ ὑμᾶς
καὶ τοὺς σὺν ὑμῖν ἐγώ δε
καὶ οἱ σὺν ἐμοὶ ἡδέως ὑμᾶς
προσαγορεύεσθαι κ(υρί)ῳ.
ἐρρῶσθαι ὑμᾶς [ε]ὔχομε
ἐν κ(υρί)ῳ [θ](ε)ῷ. Ἐμμ(ανουὴ)λ μάρτ(υς ?),
qθ.

2. ν of συν added above the line. 3. l. διακόνοις. 6. l. ἀδελφόν. 7. First α of παραγινομενον corr. 8. ὕμας Pap.; so in ll. 10, 11, 13. l. συνδέξασθε. 9. ἴρηνη Pap. 10. l. τε. 12. A blot, perhaps due to a correction, between προσαγορευ and εσθαι.

'Leon, presbyter, to the presbyters and deacons who share the local service, beloved brothers in the Lord God, fullness of joy. Our brother Ammonius, who is coming to you, receive in peace; through whom we and those with us greet you and those who are with you kindly in the Lord. I pray for your health in the Lord God. Emmanuel is my witness. Amen.'

2. *συλλειτουργός* is a good ecclesiastical word, and is sufficiently satisfactory as a reading here.

5. Cf. e. g. John iii. 29 *χαρᾷ χαίρει.*

9–12. Cf. P. Giessen 55. 13–14 *σὲ καὶ τοὺς σὺν σοὶ ἀδελφοὺς ἐν κ(υρί)ῳ καὶ οἱ σὺν ἐμοὶ ἐν κ(υρί)ῳ προσαγορεύομεν.* A verb such as *θέλομεν* may be understood with the infinitive.

1163. Letter to Heraclammon.

18 × 30·6 cm. Fifth century.

This incomplete letter, which is addressed to a *comes*, was written from the Cyrenaica giving news of the writer's movements. The writing in this and the two following papyri, as usual in Byzantine letters, is across the fibres. On the recto is a fragmentary account, headed, like the recto, with *π/*.

π/

Τῇ τετράδι καταλαβὼν εἰς ἑσπέραν τὴν Δαρνιτῶν καὶ συντυχὼν
τῇ ἐξῆς τῷ δεσπότῃ μου τῷ τὰ πάντα μεγαλοπρεπεστάτῳ καὶ ἀνδρι-
οτάτῳ κόμιτι κ[αὶ] ἐρωτηθὶς παρὰ τῆς αὐτοῦ μεγαλοπρεπίας ὅσα
5 *ἐχρῆν ἀνεδίδαξα αὐ̣[τ]ὸν̣ περὶ τῆς ὑμετέρας μεγαλοπρεπίας καὶ*
π̣άραυτα καὶ τὴν [. . . . . παρεσκ]ευάσα ὑποβλ̣ηθῆν̣[αι
καὶ γραφῆναι καὶ τ̣[
πρὸς τὴν σὴν [μεγαλοπρέπιαν
. . . . . .

On the verso

ἐπίδ(ος) τῷ δεσπότῃ μου τῷ τὰ πάντα μεγαλοπρεπεστάτῳ λαμπροτάτῳ
10 *κόμιτι Ἡρακλάμμωνι Κ̣[. .]α̣ρ̣ . ω̣ρ̣ι̣ν̣ . . .*

5. ὔμετερας Pap. 6. ὔποβληθην[αι Pap.

'I arrived on the 4th at the western border of Darne, and on the next day met my master the most magnificent and most courageous *comes*. On the inquiry of his magnificence I told him what was fitting about your magnificence, and immediately had the . . . submitted and written and . . . (Addressed) Deliver to my master the most magnificent and most illustrious *comes* Heraclammon from . . .'

1. *π*: cf. **1165**. 1 and note on **941**. 1.

2. Darne (the modern Derne) was in the extreme east of the Cyrenaica. *τήν* suggests that *ἑσπέραν* is also to be given a capital initial, but perhaps we should write *τῶν*.

1164. Letter of Theodosius.

25·1 × 29·4 cm. Sixth or seventh century.

Letter to a *comes* from a minor local magnate concerning a dispute for the possession of a camel, which was claimed by their respective subordinates. The writer proposes arbitration and promises that the sentence should be respected.

+ Οἱ γραμματηφόροι ἦλθαν πρὸς ἐμὲ φέροντές μοι γράμματα τῆς ὑμετέρας πατρικῆς μεγαλοπρεπείας ἕνεκεν καμήλου, καὶ πάνυ μὲν ηὐχαρίστησα τῇ ἀφορμῇ τῇ δεδωκυίᾳ μοι ἀξιωθῆναι διὰ χρόνου τιμίων αὐτῆς συλλαβῶν. εὐθέως δὲ παρήνεγκα τ[ο]ὺς ἀντιδίκους αὐτῶν καὶ προήνεγκαν οὐκ ὀλίγους ἄνδρας μαρτυροῦντας ὡς αὐτῶν ἐστιν ἡ κάμηλος· οὐ μὴν δὲ ἀλλὰ καὶ οἱ γραμματηφόροι ἤνεγκαν ἄλλους μαρτυροῦντας πάλιν ὡς αὐτῶν ἐστιν ἡ αὐτὴ κάμηλος, καὶ τῶν ἀμφοτέρων ἐνεγκόντων μάρτυρας οὐκ ἐδυνήθην αὐτοὺς ἀπαλλάξαι. ἀλλὰ ἐὰν κελεύετε, ἐπιτρέψατε αὐτοῖς ἐλθεῖν εἰς δίαιταν μετὰ τῶν
ἐμῶν πρὸς ὃν ἂν ἑρήσωνται οἱ ἀμφότεροι καὶ τὰ ἀπὸ διαίτης ποιῆσαι, παντὶ γὰρ τρόπῳ παρασκευάζω τοὺ⟨ς⟩ ἐμοὺς ἐμμεῖναι τῇ διδομένῃ αὐτοῖς κρίσει. μαρτυρεῖ μοι γὰρ ὁ θεὸς ὅτι σπουδάζω ἐν ἅπασιν τὰ κελευόμενά μοι παρ' ὑμῶν ἀποπληρῶσαι. ταῦτα γράφω πλεῖστα προσκυνῶν καὶ ἀσπαζόμενος τὴν ὑμετέραν πατρικὴν μεγαλοπρέπειαν. +

On the verso

+ δεσπ(ότῃ) ἐμῷ τῷ πά(ντων) μεγαλοπρε(πεστάτῳ) πε . . . τα( ) . . . . ( )
πρ̣οσκ(υνήσεως) ἀξ(ίᾳ) π . . ( ) Πέτρῳ κόμε(τι) + Θεοδόσιος. +

1. ὕμετερας Pap. 3. δεδωκυῖα Pap. 9. l. αἱρήσωνται. 13. ὕμεταραν Pap.

'The letter-carriers came to me bringing me a letter from your paternal magnificence about a camel, and I was very grateful for the opportunity granting me to be deemed worthy after so long of your honoured words. I immediately brought in their opponents and they produced not a few persons testifying that the camel is theirs, while on the other hand the letter-carriers brought other persons testifying that the said camel belongs to them; and since both sides brought witnesses, I could not settle the point between them. But if it be your bidding, order them to come to an arbitration with my people before any one whom they shall both select, and to accept the results of the arbitration; for I will use every means to secure that my people abide by the judgement given them. God is my witness that I am anxious in everything to perform your orders. I write this with many

reverences and greetings to your paternal magnificence. (Addressed) To my master the most magnificent . . . reverend . . . *comes* Peter, from Theodosius.'

8–9. Wilcken notes the parallelism to P. Grenf. II. 99. (*a*) 5–8 *ἀνελθεῖν εἰς δίαιταν καὶ τὰ ἀπὸ διαίτης ποιήσῃ* (cf. *Archiv* iii. p. 126).

14. Some abbreviation of *πάσης* probably preceded *προσκ(υνήσεως)* as in **1165**. 13, but the traces of the letters are too faint for identification. Perhaps the proper name begins immediately after *ἀξ(ίῳ)*, though *Πέτρῳ* looks right.

1165. Letter of Victor.

16·9 × 29·8 cm. Sixth century.

A letter from one advocate (*σχολαστικός*: cf. **902**. 1, note, and Gelzer, *Byz. Vertvalt.* p. 34) to another expostulating about the treatment of some cultivators in the writer's employ, and threatening reprisals. The cause of the trouble was apparently a dispute about some camels, perhaps a question of ownership like that involved in **1164**.

π/

+ *Ἔδει τὴν ὑμετέραν ἀδελφικὴν λ[α]μπρὰν παίδευσιν ἀντιποιηθῆναι τῆς εὐτελείας μου*

καὶ μὴ ἐᾶσαί με ἐπὶ το{υ}σοῦτον λυθῆναι καὶ οὐ μόνον μὴ ἐπηρεάζειν αὐτῇ καὶ τοῖς διαφέρουσίν μοι

εὐτελέσιν πράγμασιν, ἀλλὰ καὶ κωλύειν ἄλλους ἐπηρεάσαι βουλομένους. ταῦτα δέ μοι εἴρηται

διὰ τοὺς γεωργούς μου τοὺς ἐν τῷ Ἀμούλῃ ἐν τοιαύτῃ διαστροφῇ γενέσθαι, διὰ δὲ κάμηλα ἄξια

εἴκοσι νουμμίων. καὶ εἰ μὲν ἐς δικαιολογίας χωροῦμεν καὶ λέγει ἡ ὑμετέρα ἀδελφικὴ σοφία ὡς ἡ

παραφυλακὴ τοῦτο ἐποίησεν, καὶ κύριοι ἐστὲ τῆς παραφυλακῆς καὶ ἀντι-π[οι]ηθῆναι μᾶλλον ἢ ἐ̣π̣ε̣ξ̣ε̣λ̣θεῖν

ὀφείλετε καὶ τὸ ὅλον καταλεῖψαι τῇ εὐτελείᾳ μου. καὶ θεὸς οἶδεν, ἐδυνάμην καὶ ἐγὼ ἐπηρεάσαι

κτήματι πλησίον τοῦ Μύρμυκος τῆς δεσποίνης τῆς παραφυλακῆς ἐκείνης, ὡς καὶ ἐποίησα

ἄλλοτε ἐπὶ τοῦ ἐνδόξ(ου) κόμιτος Παύλου ἐπηρεασθεὶς πάλιν παρὰ τῶν ἀπὸ Τερύθεω[ς.] . . . [. δ]ὲ εἴ̣π̣ω τὸ δέον·

παρακληθῆτε οὖν, εἴτε ἔπταισαν εἴτε οὐκ ἔπταισαν, ποιῆσαι αὐτοὺς ἀπολυθῆναι, ἵνα μὴ εἰς ἐκε[ῖ]νο ἔλ[θ]ω
ἢ καὶ εἰς ἄλλα δυνάμενα λυπῆσαι ἀλλήλους. ταῦτα γράφω μετὰ τῆς ἐποφειλ[ο]μένης π[ρ]οσκυνήσεως.

On the verso

+ δεσπό(τῃ) ἐμῷ τ(ῷ) πά(ντων) λαμπρ(οτάτῳ) σοφ(ωτάτῳ) π(άσης) προσκ(υνήσεως) ἀξ(ίῳ)
π(άντων) φιλ(τάτῳ) ἀδελφ(ῷ) λαμπροτάτῳ σχολ(αστικῷ) + Βίκτωρ σὺν θ(ε)ῷ σχολ(αστικός).

2. ῡμετεραν Pap.; so in l. 6. 3. μη after μονον added by the second hand above the line. 5. εσθαι of γενεσθαι by the second hand over an erasure, probably of γενομενους. The top of the original ε is visible. 9. ης and οινης of της δεσποινης corr. by the second hand. 11. ουν added by the second hand above δε, of which the δ is lightly crossed through.

'Your fraternal, illustrious learnedness ought to have helped my insignificance and not have allowed me to be so far undone, and not only not to injure me and my insignificant property, but to prevent others who wish to do so. I have said this because my cultivators at Amoules have been put to such straits, and because of some camels worth a score of denarii. If we go to litigation and your fraternal wisdom says that the guard did this, you control the guard and you ought to help me rather than to proceed against me and then leave the whole matter to my insignificance. God knows, I too could have injured an estate near Murmux belonging to the mistress of that guard, as I did on another occasion in the time of the honourable *comes* Paul, when I was injured once before by the inhabitants of Teruthis. Let me tell you then what you should do; be persuaded, whether they made an error or whether they did not, to have them released, so that I may not come to that or to other steps which might cause us vexation. I write this with due reverence. (Addressed) To my master the most illustrious, most wise, worthy of all reverence, my dearest brother the most illustrious advocate, from Victor, by the grace of God, advocate.'

1. π: cf. **1163**. 1.

3. αὐτῇ: *sc.* τῇ εὐτελείᾳ μου; but the writer immediately after relapses into μοι.

5. Ἀμούλη here and Μύρμυκος (= Μύρμηκος?) in l. 9 appear to be local names.

6. νουμμίον = λεπτόν or denarius, the smallest monetary unit (cf. Hultsch, *Metrol.* p. 343), and ἄξια εἴκοσι νουμμίων will here be a contemptuous phrase meaning that the quarrel was all over a mere trifle; cf. P. Cairo Cat. 67009. 24 τοῖς πένησι λουομένοις τῶν νουμ[ί]ων. Probably the camels did not belong to Victor.

7. For παραφυλακή cf. e.g. P. Brit. Mus. 1012. 23 sqq. ἀρούρας . . . διακειμ(ένας) . . . ἐν πεδιάδι κώμης Θύνεως καὶ ὑπὸ τὴν ταύτης παραφυλακήν, P. Giessen 56. 10, P. Cairo Cat. 67001. 11 sqq. In the present passage the person or persons constituting the παραφυλακή are meant.

10. A conjunction such as ἵνα or an adverb like νῦν or ἤδη probably preceded δ]έ; the vestiges are extremely slight. φέρ[ε cannot be read. Τερῦθις is mentioned in **65. 2, 998, 1040**. 14. The name is also found in other nomes; cf. P. Giessen 6. 7, P. Hamburg 17. ii. 1.

11. ἐκε[ῖ]νο: i. e. what he had done on the previous occasion.

INDICES

I. NEW LITERARY TEXTS.

(*a*) 1082 (CERCIDAS).

(*Numbers in thick type refer to fragments;* Cerc. Fr. = *a fragment previously extant;* sch. = *scholium.*)

ἄβρός **3.** ii. 7.
ἀγα[**6.** 4.
ἀγαθός **1.** iii. 15 and sch.
ἀγορά **1.** v. 13.
ἄγρευμα **3.** ii. 7 sch.
ἀδονόπλακτος **2.** ii. 9.
ἀεικ[ής **2.** iii. 15.
ἄελλα **1.** iv. 13.
ἄζεσθαι **1.** iii. 6.
ἀήτης **1.** iv. 16.
αἰ **1.** ii. 4; **3.** ii. 11.
αἰθεριβόσκας Cerc. Fr. 2. 2.
αἰο]λόπωλος **6.** 1.
αἴσιμος **1.** iii. 3.
ἀκλη[**4.** 2.
ἀκόλαστος **9.** 2 (?).
ἀκουά **1.** ii. 15.
ἀκρασίων **1.** ii. 1.
ἀκρατής **1.** ii. 1 sch.
ἀκτι[**3.** iii. 20.
ἀλα[θ **3.** iii. 9. ἀλαθέως **7.** 3; Cerc. Fr. **2.** 5.
ἁλιευτάς **3.** ii. 8.
ἁλικία **3.** ii. 12.
ἀλλά Cerc. Fr. 2. 3.
ἄλλος **50.** 1 (?).
ἄλοχος **65.** 1 (?).
ἀμάλακτος **3.** ii. 3 (vv. ll. ἀμάραντος, ἀπέραντος).
ἅμαρ **1.** iii. 3.
ἀμάραντος **3.** ii. 3 (vv. ll. ἀμάλακτος, ἀπέραντος).
ἀμεῖς **1.** ii. 2, iii. 15, iv. 5, 16.
ἀμέ **1.** iii. 11.
ἄν **1.** iii. 9, iv. 8.
ἀναβαίνειν Cerc. Fr. 2. 3.
ἀνάκτωρ **1.** iii. 8.
ἀνήρ **1.** iii. 3; Cerc. Fr. 4. 2; Cerc. Fr. 5.
ἀνίκατος **3.** ii. 4.
ἄνισος **4.** 11.
ἀνόνατος **1.** ii. 3.
ἀντί **3.** ii. 12 sch.
ἄνω **4.** 8.
ἀξία **1.** iii. 10.
ἀπάτυλλα **39.** 7 (?).
ἀπέραντος **3.** ii. 13 (vv. ll. ἀμάλακτος, ἀμάραντος).
ἀπευθής **1.** iv. 7.
ἀπολαύειν **23.** 2 sch.
ἀποσπαλακοῦν **1.** ii. 12.
ἀποστομοῦν **4.** 5.
ἄργυρος **1.** ii. 3.
ἀρετά **5.** 6.
ἀριστερός **1.** iv. 12.
ἄριστος **3.** ii. 8; **7.** 3.
ἀρκεσίβουλος (?) **24.** 4.
ἁρμόζειν **4.** 10.
ἁρμοῖ **10.** 10 (?).
ἅρσην **4.** 13.
ἀστεροπαγερέτας **1.** ii. 17.
ἀστρολόγος **1.** iii. 13 sch.
ἀτρεμία **1.** iv. 10.
αὐδά **2.** ii. 14.
αὐτός **1.** iii. 6; **4.** 4; **21.** 4; **23.** 1.
Ἀφροδίσιος **1.** iv. 18 sch.
Ἀφροδίτα **1.** iv. 6, v. 13.
ἄχαρις **3.** iii. 6.

βαθύς, ἐκ βαθέων **1.** iv. 4 sch.
βακτροφόρας Cerc. Fr. 2. 2.
βεβ[**3.** iii. 19.
βιότας (or βιοτά) **3.** ii. 13.
βλάβα **4.** 2.
βλαψιτ. [**1.** v. 12.
βλε[**28.** 2.
βλέπειν **1.** ii. 12 sch.
βλοσυρόμματος **28.** 3 (?).
βουσόος **6.** 2.
βροτός **1.** iv. 8; **2.** ii. 10; **3.** ii. 2.
Βρυγία **1.** iii. 5 (v. l. Φρυγία).

γᾶ **1.** iii. 16.
γα Cerc. Fr. 2. 1.
γαμβρός **1.** v. 16.
γάρ **1.** ii. 5, 14, iii. 16, iv. 7, 8; **2.** iii. 12; **5.** 4; **6.** 4; **7.** 3; **10.** 5 (?); **14.** 3; **18.** 1; **41.** 2; **52.** 2; Cerc. Fr. 2. 5.
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μετὰ τὴν ὑπατίαν Φλαουίου Εὐσεβίου καὶ Ὑπατείου *τῶν λαμπροτάτων* (360) **1103**. 1.
ὑπατίας Ἰουλιανοῦ *τὸ δ καὶ* Σαλλουστίου *τοῦ λαμπροτ. ἐπάρχου τοῦ ἱεροῦ πραιτωρίου* (363) **1116**. 1.
μετὰ τὴν ὑπατίαν Φλαουίων Ὀλυμβρίου καὶ Προβίνου *τῶν λαμπροτ.* (396) **1133**. 1.
μετὰ τὴν ὑπατίαν τοῦ δεσπότου ἡμῶν Ἀρκαδίου *τοῦ αἰωνίου* Αὐγούστου *τὸ ς καὶ* Φλαουίου Πρόβου *τοῦ λαμπροτ.* (407) **1122**. 1.

μετὰ τὴν ὑπατίαν τοῦ δεσπότου ἡμῶν Θεοδοσίου αἰωνίου Αὐγούστου τὸ θ′ καὶ Φλαουίου Κωνσταντίου τὸ γ′ τοῦ λαμπροτ. πατρικίου (421) **1134**. 1.
μετὰ τὴν ὑπατίαν Φλαουίων Ζήνωνος καὶ Ποστουμιανοῦ τῶν λαμπροτ. (449) **1129**. 1.
μετὰ τὴν ὑπατίαν Φλαουίου Τρωκόνδη τοῦ λαμπροτ. (484) **1130**. 2.

ERAS OF OXYRHYNCHUS.

ἔτος μ θ (363) **1116**. 15.
ἔτος ϙζ ξϛ (420) **1136**. 6.
ἔτος ρκε ϙδ (449) **1129**. 7.
ἔτος ρξα ρλ (484) **1130**. 16.
ἔτος σλθ ση (562–3) **1137**. 4.

INDICTIONS.

1st (5th cent.) **1131**. 16.
2nd (418–19) **1134**. 11, 13; (449) **1129**. 8.
3rd (419–20) **1134**. 11, 14.
4th (420) **1136**. 4.
7th (484) **1130**. 3.
8th Phaophi, *ἀρχῆς* (484) **1130**. 16.
10th (5th or 6th cent.) **1138**. 4.
11th (5th or 6th cent.) **1138**. 10; (562–3) **1137**. 2, 4; (late 6th cent.) **1147**. 1
14th (5th cent.) **1126**. 10, 15.

IV. MONTHS AND DAYS.

(*a*) MONTHS.

Γερμαν[ικ . . . **1144**. 8.

(*b*) DAYS.

εἰκάς **1128**. 8.
ἐπαγόμεναι **1116**. 13; **1132**. 17.
idus Iuliae **1114**. 37.
νεομηνία **1116**. 12; **1127**. 4; **1129**. 6.
nonae Iuliae **1114**. 13, 36.
τετράς **1163**. 2.

V. PERSONAL NAMES.

'Αβραάμ, Αὐρήλιος 'Α. s. of Ision **1130.** 4, 26, 32, 33.
'Αβτιμαρα[**1145.** introd.
'Αγαθὸς Δαίμων, Αὐρήλιος 'Α. Δ. s. of Serenus **1121.** 31.
"Αδμητος s. of Admetus **1111.** ii. 14.
"Αδμητος f. of Heracleus (?) **1111.** ii. 7.
"Αδμητος s. of Heracleus and f. of Heracles and Admetus **1111.** ii. 9.
'Αθηνᾶ also called Thoëris, goddess **1117.** 1.
'Ακοῦς (? gen. 'Ακούτου) **1137.** 2.
'Ακύλας, Σουβατιανὸς 'Α. praefect **1100.** 1.
'Αλέξανδρος *ab actis* **1108.** 11.
'Αλέξανδρος, 'Αντώνιος 'Α. epistrategus **1119.** 4, 9, 15, 22, 26.
'Αλέξανδρος, Αὐρήλιος 'Αντώνιος 'Α. **1135.** 7.
'Αλέξανδρος f. of Dorion **1145.** 22.
'Αμ( ) **1108.** 13.
"Αμμων f. of Aurelius Maximinus **1134.** 5.
'Αμμωνᾶς **1158.** 16.
'Αμμώνιος **1116.** 24; **1133.** 18; **1162.** 6.
'Αμμώνιος, Αὐρήλιος 'Α. beneficiarius **1121.** 2.
'Αμμώνιος chief priest **1146.** 6.
'Αμμώνιος freedman **1128.** 4, 18.
'Αμμώνιος Θεών also called Chaeremon **1128.** 1. Cf. **1128.** 19.
'Αμμώνιος s. of Petechon **1145.** 8.
'Αμμώνιος s. of Ptolemaeus **1124.** 12.
'Αμμωνοῦς **1123.** 2.
'Αμόις f. of Saras **1112.** 7.
'Αναστασία also called Euphemia **1151.** 12, 31.
'Ανουβιάς **1110.** 2.
'Ανουβίων **1156.** 2.
'Ανούπ **1150.** 4.
'Αντᾶς **1156.** 2.
'Αντώνιος 'Αλέξανδρος epistrategus **1119.** 4, 9, 15, 22, 26.
'Αντώνιος, Αὐρήλιος 'Α. 'Αλέξανδρος **1135.** 7.
'Απάμμων **1146.** 4.
'Απίων **1146.** 2.
'Απίων f. of Dionysius **1113.** i. 18.
'Απίων s. of Nicaeus **1145.** 3.
'Απίων pastophorus **1155.** 1, 18.
'Απίων s. of Sarapion **1123.** 1.
'Απολλωνία, Αὐρηλία 'Α. also called Dieus, d. of Marcus Aurelius Saras **1114.** 28. Aurelia Apollonia, &c. **1114.** 10.
'Απολλωνία, Αὐρηλία 'Α. d. of Marcus Aurelius Apollonius **1114.** 25. Aurelia Apollonia, &c. **1114.** 11.
'Απολλώνιος **1102.** 24; **1104.** 21.
'Απολλώνιος f. of Apollonius **1153.** 1.
'Απολλώνιος f. of Apollonius also called Horion **1112.** 2.
'Απολλώνιος s. of Apollonius **1153.** 1, 30.
'Απολλώνιος also called Horion, s. of Apollonius ex-exegetes **1112.** 2, 18.
'Απολλώνιος, Μάρκος Αὐρήλιος 'Α. senator, s. of Demetrius also called Psammis **1114.** 25. Marcus Aurelius Apollonius, &c. **1114.** 11.
'Απολλώνιος f. of Petechon elder **1145.** 9.
'Απολλώνιος s. of Sosus **1127.** 1.
'Απολλωνοῦς **1145.** 20.
'Απολλώς assistant **1147.** 7.
'Απφουᾶς presbyter **1138.** 3.
'Απφοῦς **1136.** 1.
'Αρητίων **1158.** 6, 13.
Αρι[**1100.** 23.
'Αριστέας, Αὐρήλιος 'Α. dioecetes **1115.** 5, 11.
'Αριστόκλεια also called Chaeremonis **1113.** i. 9.
'Αριστοκλῆς, Σαραπίων also called A., s. of Sarapion **1113.** i. 7.
'Αρπαῆσις f. of Heracles **1145.** 13.
'Αρπαῆσις f. of Horus **1145.** 11.
'Αρποκρατίων, "Ερμιππος also called H., s. of Horion **1109.** 1.
'Αρποκρατίων f. of Harpocration **1109.** 15.
'Αρποκρατίων s. of Harpocration and f. of A . . on **1109.** 15.
'Αρσίνοος, Αὐρήλιος 'Α. s. of Theon **1119.** 3, 6, 18, 26, 27, 29.
'Αρτεμίδωρος f. of Aurelius Phoebammon **1129.** 5, 16.
'Αρτεμίδωρος, Αὐρήλιος 'Α. s. of Calopus **1133.** 5.
'Αρτέμιος **1103.** 3.
'Ασκλᾶς s. of Cephalon **1111.** i. 8.
'Ασκληπιάδης, Αὐρήλιος 'Α. ἀναπομπὸς ἄρτου **1115.** 2, 10.
'Ασκληπιάδης senator, s. of Achilleus **1103.** 2.
'Αστέριος centurion **1146.** 18.

Ἀτρῆς **1145**. 15.
Ἀτρῆς s. of Petenouphis **1145**. 17.
Αὐδάσιος Παυλῖνος banker **1132**. 11.
Αὐξάνωρ **1146**. 7.
Αὐρηλία Ἀπολλωνία also called Dieus, d. of Marcus Aurelius Saras **1114**. 28. Aurelia Apollonia, &c. **1114**. 10.
Αὐρηλία Ἀπολλωνία d. of Marcus Aurelius Apollonius **1114**. 25. Aurelia Apollonia, &c. **1114**. 11.
Αὐρηλία Μῖκις d. of Theodorus **1129**. 3.
Αὐρηλία Στροτονίκη also called Sosipatra, d. of Marcus Aurelius Saras **1114**. 27. Aurelia Stratonice, &c. **1114**. 9.
Αὐρηλία Τεχῶσις d. of Diodorus **1121**. 3, 31.
Αὐρήλιος Ἀβραάμ s. of Ision **1130**. 4, 26, 32, 33.
Αὐρήλιος Ἀγαθὸς Δαίμων s. of Serenus **1121**. 31.
Αὐρήλιος Ἀμμώνιος beneficiarius **1121**. 2.
Αὐρήλιος Ἀντώνιος Ἀλέξανδρος **1135**. 7.
Αὐρήλιος Ἀριστέας dioecetes **1115**. 5, 11.
Αὐρήλιος Ἀρσίνοος s. of Theon **1119**. 3, 6, 18, 26, 27, 29.
Αὐρήλιος Ἀρτεμίδωρος s. of Calopus **1133**. 5.
Αὐρήλιος Ἀσκληπιάδης ἀναπομπὸς ἄρτου **1115**. 2, 10.
Αὐρήλιος Δῖος also called Pertinax, strategus **1119**. 9, 25.
Αὐρήλιος Δίδυμος senator, s. of Theon **1122**. 4.
Αὐρήλιος Ζακάων s. of Melanas **1116**. 19.
Αὐρήλιος Ἡρᾶς phylarch **1119**. 2, 13.
Αὐρήλιος Θεόδωρος s. of Th . . . **1133**. 17.
Αὐρήλιος Θέων s. of Theon **1119**. 3, 6, 12, 18, 26, 29.
Αὐρήλιος Ἱερακίων also called Noninos, senator **1104**. 4.
Αὐρήλιος Ἰσάκ s. of Nilus **1130**. 5.
Αὐρήλιος Ἰσίδωρος ἀναπομπὸς ἄρτου **1115**. 2, 10.
Αὐρήλιος Ἰωάννης ex-primipilarius, s. of Sarmates **1133**. 3, 16.
Αὐρήλιος Μαξιμῖνος s. of Ammon **1134**. 5.
Αὐρήλιος, Μάρκος Αὐ. Ἀπολλώνιος senator, s. of Demetrius also called Psammis **1114**. 25. Marcus Aurelius Apollonius, &c. **1114**. 11.
Αὐρήλιος, Μάρκος Αὐ. Διογένης also called Heliodorus, f. of Marcus Aurelius Saras, senator **1114**. 21. Marcus Aurelius Diogenes, &c. **1114**. 8.
Αὐρήλιος, Μάρκος Αὐ. Σαρᾶς senator, s. of Marcus Aurelius Diogenes also called Heliodorus **1114**. 21, 33. Marcus Aurelius Saras, &c. **1114**. 7.
Αὐρήλιος Μουσῆς συστάτης, s. of Theon **1116**. 4, 21.
Αὐρήλιος Παπίριος Διονύσιος praefect **1110**. 6.
Αὐρήλιος Πλουτῖνος ἀναπομπὸς ἄρτου **1115**. 2.
Αὐρήλιος Πρανίσχολος s. of Phoebammon **1126**. 18.
Αὐρήλιος Σαραπίων amphodogrammateus **1119**. 7, 19, 25.
Αὐρήλιος Φιλίαρχος also called Horion, strategus **1115**. 1, 18.
Αὐρήλιος Φοιβάμμων s. of Artemidorus **1129**. 5, 16.
Αὐρήλιος Φοιβάμμων also called Lucas, s. of Melas **1122**. 6.
Αὐρήλιος Σεῦθις also called Horion, logistes **1104**. 2.
Ἀφῦγχις **1158**. 20.
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Ἀχιλλεύς f. of Asclepiades **1103**. 2.

Βάλλαρος s. of Pe . . . **1123**. 2.
Βάνος deacon, s. of Peter **1130**. 29.
Βάτραχος f. of Didymus **1145**. 14.
Βίκτωρ saint **1151**. 49.
Βίκτωρ scholasticus **1165**. 14.

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Γαΐων, Sarapion also called G. **1149**. 8.
Γεμελλῖνος f. of Heracleus **1146**. 11.
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Γεώργιος chartularius **1108**. 8.
Γεώργιος scribe **1108**. 4.
Γρηγόριος chief physician **1108**. 6.

Δημήτριος also called Psammis, f. of Marcus Aurelius Apollonius **1114**. 25. Demetrius, &c. **1114**. 11.
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Διδύμη d. of Cephalon **1111**. i. 1.
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Δίδυμος **1110**. 15.
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Δίδυμος also called Didymion, ex-chief priest **113**. i. 3.

Δίδυμος f. of Dionysius **1109**. 4.
Δίδυμος f. of Isidorus **1110**. 1.
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Διογᾶς **1153**. 21.
Διογένης **1142**. 11.
Διογένης f. of Flavius Phoebammon Imperial administrator **1134**. 3.
Διογένης, Ἰούλιος Δ. **1141**. 1.
Διογένης, Μάρκος Αὐρήλιος Δ. also called Heliodorus, f. of Marcus Aurelius Saras **1114**. 21. Marcus Aurelius Diogenes, &c. **1114**. 8.
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Διογένης f. of Thonis **1123**. 7.
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Διόδωρος **1158**. 1, 26; **1160**. 9.
Διόδωρος f. of Aurelia Techosis **1121**. 3.
Διόδωρος f. of Pekusis **1145**. 21.
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Διονύσιος **1125**. 3, 6.
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Διονύσιος, Αὐρήλιος Παπίριος Δ. praefect **1110**. 6.
Διονύσιος s. of Didymus **1109**. 4.
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Διοσκουρίδης **1110**. 4, 12; **1146**. 16.
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Ἑλένη **1160**. 5.
Ἑλενοῦς **1158**. 19.
Ἑρμεῖνος s. of Anubias **1110**. 2.
Ἑρμίας f. of Aurelius . . . **1126**. 19, 21.
Ἕρμιππος also called Harpocration, s. of Horion and f. of Ptolemaeus **1109**. 1.
Ἕρμιππος f. of Horion **1109**. 2.
Εὐδαίμων **1102**. 3, 8, 18; **1107**. 6; **1120**. 6; **1146**. 15.
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Εὐφημία, Ἀναστασία also called E. **1151**. 13, 22.

Ζακάων, Αὐρήλιος Ζ. s. of Melanas **1116**. 19.
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Ἡλιόδωρος, Μάρκος Αὐρήλιος Διογένης also called H., f. of Marcus Aurelius Saras **1114**. 22. Marcus Aurelius Diogenes, &c. **1114**. 8.
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Θεογένης, Σαραπίων also called Th. **1128**. 5.
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Θεοδώρα **1120**. 17.
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Θεόδωρος, Αὐρήλιος Θ. s. of Th . . . **1133**. 17.
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Θέων, Ἀμμώνιος Θ. also called Chaeremon **1128**. 1. Cf. **1128**. 19.
Θέων f. of Aurelius Arsinoüs and Aurelius Theon **1119**. 3, 6.
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Θέων banker **1146**. 17, 18.
Θέων f. of Dionysius **1124**. 22.
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Θοῶνις f. of Hierax **1105**. 15.
Θοῶνις f. of Thoönis **1105**. 4.

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Λούκιος s. of Petronius **1145**. 21.

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Μαίκιος Λαῖτος praefect **1111**. i. 3, ii. 2.
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Μαξιμῖνος, Αὐρήλιος M. s. of Ammon **1134**. 5.
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Μάρκος Αὐρήλιος Διογένης also called Heliodorus, f. of Marcus Aurelius Saras **1114**. 21. Marcus Aurelius Diogenes, &c. **1114**. 8.
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Μίκκαλος διαδότης **1115**. 9.
Μιχαήλ archangel **1152**. 3.
Μουσῆς, Αὐρήλιος M. συστάτης, s. of Theon **1116**. 4, 21.

Νάρκισσος **1110**. 13.
Ναρρωοῦς **1106**. 1, 11.
Νεοκύδης ex-iuridicus **1102**. 16, 24.
Νίκαιος f. of Apion **1145**. 3 (Νιγ. Pap.).
Νίκανδρος **1145**. introd. (Νινγ. Pap.).
Νικάνωρ **1153**. 6, 22, 24.
Νίκη **1149**. 4.
Νῖλος f. of Aurelius Isaac **1130**. 5.
Νόνινος (?), Αὐρήλιος Ἱερακίων also called N. **1104**. 4.

Οὐαλέριος Πρόκλος praefect **1102**. 7.

Οὐέττιος, Πούπλιος Οὐ. Διογένης **1127.** 3, 36.
Οὐράνιος **1108.** 10.

Παθερμοῦθις **1157.** 2, 30. Πατ. **1146.** 10.
Παμούθιος ex-elder **1147.** 6.
Παμούθιος official **1147.** 9.
Παμῶνθις **1110.** 14 (?).
Παπίριος comes **1147.** 3.
Παπίριος, Αἰρήλιος Π. Διονύσιος **1110.** 6.
Παποντῶς **1121.** 16.
Πατᾶς **1157.** 10.
Πετερμοῦθις **1146.** 10. Παθ. **1157.** 2, 30.
Παυλῆμις also called Paulinus **1110.** 14.
Παυλῖνος, Παυλῆμις also called P. **1110.** 14.
Παυλῖνος, Αὐδάσιος Π. banker **1132.** 11.
Παῦλος comes **1165.** 10.
Παῦλος s. of Sillagr . . . **1106.** 1, 11.
Παυσανίας **1153.** 15.
Πεῖνα also called [ειναρους **1110.** 18.
Πεκῦσις s. of Diodorus **1145.** 21.
Πεκῖσις f. of Thaïs **1109.** 3.
Πελοῦσις f. of Petechon **1145.** 2, 7.
Περτίναξ, Αὐρήλιος Δεῖος also called P., strategus **1119.** 9, 25.
Πετενοῦφις f. of Hatres **1145.** 17.
Πετεχῶν s. of Pelousis **1145.** 2, 7.
Πέτρος **1130.** 31.
Πέτρος f. of Ammonius **1145.** 8.
Πέτρος f. of Banus **1130.** 30.
Πέτρος comes **1164.** 14.
Πέτρος elder, s. of Apollonius **1145.** 9.
Πέτρος f. of Horus **1145.** 8.
Πετρώνιος f. of Lucius **1145.** 21.
Πλουτῖνος, Αὐρήλιος Π. ἀναπομπὸς ἄρτου **1115.** 2.
Πλουτίων **1110.** 15.
Πολυδεύκης **1120.** 3; **1121.** 33; **1160.** 19.
Πομπώνιος Ἰανουαριανός praefect **1115.** 4.
Πούπλιος Οὐέττιος Διογένης **1127.** 3, 36.
Πρανίσχολος (?) s. of Phoebammon **1126.** 19, 21.
Πρόκλος, Οὐαλέριος Π. praefect **1102.** 7.
Psammis, Demetrius also called P., f. of Marcus Aurelius Apollonius **1114.** 11.
Πτολεμ[**1146.** 11.
Πτολεμαῖος **1158.** 21.
Πτολεμαῖος f. of Ammonius **1124.** 12.
Πτολεμαῖος banker **1132.** 10.
Πτολεμαῖος s. of Hermippus **1109.** 8.
Πτόλλις f. of Horus **1145.** 10.
Σαραπᾶς **1135.** 3.
Σαραπιάς **1110.** 16, 17.
Σαράπις god **1148.** 1; **1149.** 2.
Σαραπίων **1102.** 24; **1114.** 31; **1140.** 1; **1156.** 3; **1158.** 2.
Σαραπίων also called Aristocles, s. of Sarapion **1113.** i. 7.
Σαραπίων, Αὐρήλιος Σ. amphodogrammateus **1119.** 7, 19, 25.
Σαραπίων f. of Chaeremon **1132.** 2.
Σαραπίων s. of Chaeremon **1137.** 1.
Σαραπίων also called Gaion **1149.** 7.
Σαραπίων s. of Ischyrion and f. of Apion **1123.** 1.
Σαραπίων also called Phanias, ex-gymnasiarch **1113.** ii. 1, 17.
Σαραπίων f. of Phanias **1105.** 1.
Σαραπίων πολιτικός **1146.** 17.
Σαραπίων f. of Sarapion also called Aristocles **1113.** i. 8.
Σαραπίων also called Theogenes **1128.** 5.
Σιραπόδωρος **1160.** 22.
Σαραποῦς **1154.** 1.
Σαρᾶς s. of Amoïs **1112.** 7.
Σαρᾶς centurion **1146.** 19.
Σαρᾶς, Μάρκος Αὐρήλιος Σ. senator, s. of Marcus Aurelius Diogenes also called Heliodorus **1114.** 21, 33. Marcus Aurelius Saras, &c. **1114.** 7.
Σαρμάτης assistant **1136.** 2, 6.
Σαρμάτης f. of Aurelius John **1133.** 3, 16.
Σερῆνος **1146.** 14.
Σερῆνος f. of Aurelius Agathodaemon **1121.** 31.
Σερῆνος f. of Phoebammon **1126.** 20, 21.
Σερῆνος saint **1151.** 47.
Σεύθης **1120.** 13; **1140.** 1.
Σεῦθις Αὐρήλιος Σ. also called Horion, logistes **1104.** 2.
Σιλλαγρ( ) f. of Paulus **1106.** 1, 11.
Σινθῶνις, Θεανοῦς also called S. **1128.** 3.
Σουβατιανὸς Ἀκύλας praefect **1100.** 1.
Σοφία **1108.** 9; **1130.** 4.
Στρατονίκη, Αὐρηλία Σ. also called Sosipatra, d. of Marcus Aurelius Saras **1114.** 27. Aurelia Stratonice, &c. **1114.** 9.
Σωσιπάτρα, Αὐρηλία Στρατονίκη also called S., d. of Marcus Aurelius Saras **1114.** 28. Aurelia Stratonice, &c. **1114.** 10.
Σῶσος f. of Sosus **1127.** 2.
Σῶσος s. of Sosus **1127.** 1.

Σωτᾶς **1121.** 16.
Σωφρόνιος **1107.** 1.

Ταᾶπις **1145.** introd.
Τααπολλωνίδης **1132.** 5.
Ταπετσῖρις **1123.** 7.
Ταπλουτᾶς **1132.** 3.
Ταποντῶς **1111.** ii. 10.
Τασαραπίων **1149.** 6.
Τατιανός, Φλαούιος Εὐτόλμιος T. praefect **1101.** 2.
Ταυρ( ) f. of Komon (?) **1106.** 1, 11.
Τβῆκις d. of Hierax **1105.** 14.
Τερεῦς **1146.** 8, 9.
Τεχῶσις **1121.** 3, 9; **1158.** 21.
Τεχῶσις, Αὐρηλία T. d. of Diodorus **1121.** 3, 31.
Τεῶς s. of Totoeus and f. of Ta . . . **1123.** 4, 11.
Τοτοεῖς f. of Teos **1123.** 4.
Τρόφιμος s. of Origenes **1160.** 1, 29.
Τρύφων s. of Heraclides **1132.** 4.
Τσεναφῦγχις **1123.** 5.

Valens, Geminius V. **1114.** 5.

Φανίας **1105.** 1; **1148.** 3.
Φανίας ex-chief priest and banker **1132.** 9.
Φανίας s. of Sarapion **1105.** 1.
Φανίας, Σαραπίων also called Ph., ex-gymnasiarch **1113.** ii. 1, 18.
Φίβ **1138.** 11.
Φιλίαρχος, Αὐρήλιος Φ. also called Horion, strategus **1115.** 1, 18.
Φιλόνικος **1113.** ii. 5.
Φιλόξενος **1160.** 11.
Φιλόξενος saint **1150.** 2; **1151.** 48.
Φλαούιος Ἀρτέμιος dux **1103.** 3.
Φλαούιος Εὐτόλμιος Τατιανός praefect **1101.** 2.
Φλαούιος Φοιβάμμων Imperial administrator, s. of Diogenes **1134.** 3.
Φλαούιος Ψοεῖς logistes **1116.** 3.
Φοιβάμμων, Αὐρήλιος Φ. also called Lucas, s. of Melas **1122.** 6.
Φοιβάμμων, Αὐρήλιος Φ. s. of Artemidorus **1129.** 5, 16.
Φοιβάμμων official **1137.** 5.
Φοιβάμμων s. of Serenus and f. of Aurelius Pranischolus **1126.** 19, 21.
Φοιβάμμων, Φλαούιος Φ. Imperial administrator, s. of Diogenes **1134.** 3.
Φουλιανός exegetes **1146.** 4, 8.
Φούλλων **1160.** 5.
Φύτως (?) f. of Pstheious **1107.** 1.

Χαιρημονίς, Ἀριστόκλεια also called Ch. **1113.** i. 10.
Χαιρήμων also called Ammonius Theon **1128.** 1. Cf. **1128.** 19.
Χαιρήμων f. of Sarapion **1137.** 1.
Χαιρήμων s. of Sarapion **1132.** 2.
Χενενοῦβις **1118.** 3.

Ψάμμις, Δημήτριος also called Ps., f. of Marcus Aurelius Apollonius **1114.** 25.
Ψθειοῦς s. of Phutos **1107.** 1.
Ψοεῖς, Φλαούιος Ψ. logistes **1116.** 3.

Ὡριγᾶς **1153.** 13.
Ὡριγένης f. of Trophimus **1160.** 1, 29.
Ὡρίων **1142.** 9.
Ὡρίων, Ἀπολλώνιος also called Horion, s. of Apollonius **1112.** 2.
Ὡρίων, Αὐρήλιος Σεῦθις also called H. **1104.** 2.
Ὡρίων, Αὐρήλιος Φιλίαρχος also called H., strategus **1115.** 1, 18.
Ὡρίων s. of Hermippus and f. of Hermippus also called Harpocration **1109.** 2.
Ὧρος **1110.** 13.
Ὧρος s. of Harpaësis **1145.** 11.
Ὧρος s. of Petechon **1145.** 8.
Ὧρος s. of Ptollis **1145.** 10.

VI. GEOGRAPHICAL.

(*a*) Countries, Nomes, Cities, Toparchies.

Αἴγυπτος **1101.** 2; **1119.** 16; **1121.** 2.
Ἀλεξάνδρεια **1147.** 3 *et saep.*; **1153.** 30; **1155.** 4; **1158.** 8; **1160.** 25. ἡ λαμπροτάτη Ἀλεξ. **1116.** 11. μεγαλόπολις Ἀλεξ. **1130.** 6.
Ἀλεξανδρέων λαμπροτάτη πόλις **1100.** 2 (?); **1114.** 23.
Alexandrinorum civitas **1114.** 9.
Ἀντινοεικός **1119.** 28.
Ἀντινοεύς **1119.** 3, 4, 6, 26. Ἀντινοεῖς νέοι Ἕλληνες **1119.** 14, 22.
Ἀντινοέων λαμπρὰ πόλις **1119.** 14, 22.
Ἀντινόου πόλις **1100.** 23.
Ἀρσινοΐτης **1100.** 1; **1154.** 13.
Ἀρσινοϊτῶν πόλις **1133.** 6.
Δαρνῖται **1163.** 2.
Ἕλληνες νέοι **1119.** 14, 22.
ἐνορία **1101.** 5.
ἐπαρχία **1101.** 14.
Ἡρακλέους πόλις **1133.** 3; **1147.** 21.
μεγαλόπολις Ἀλεξάνδρεια **1130.** 6.
μητρόπολις = Oxyrhynchus **1112.** 2; **1119.** 7, [illegible]7.
μητροπολίτης **1109.** 6.
μητροπολιτικός **1119.** 19.
Μικρὰ Ὄασις **1118.** 1; **1121.** 3.
νομός **1102.** 12; **1119.** 20; ζ νομοί **1100.** 1.
Ὄασις Μικρά **1118.** 1; **1121.** 3.
Ὀξυρυγχίτης (νομός) **1104.** 3; **1115.** 1, 10, 18; **1116.** 3; **1119.** 6, 22, 25; **1130.** 5.
Ὀξυρυγχιτῶν πόλις **1117.** 21, 26, 33; **1119.** 19, 25. λαμπρὰ καὶ λαμπροτάτη Ὀξ. π. **1104.** 5; **1121.** 4; **1122.** 4; **1129.** 3; **1133.** 7; **1134.** 4.
Ὀξυρύγχων πόλις **1105.** 4, 6; **1109.** 3; **1110.** 11; **1111.** i. 3; **1113.** i. 5, ii. 1, 2; **1114.** 20; **1123.** 3, 8; **1127.** 2; **1128.** 3; **1132.** 3, 9.
Oxyrinchitarum civitas **1114.** 7, 12, 13.
Πανῶν πόλις **1115.** 11.
πόλις **1101.** 5; **1119.** 16. = Oxyrhynchus **1110.** 2, 15, 18, 21; **1105.** 15; **1113.** i. 11; **1114.** 32; **1116.** 5, 20; **1117.** 3, 4, 16, 21; **1122.** 7; **1128.** 6; **1129.** 5, 9; **1132.** 6; **1134.** 5.
τοπαρχία μέση **1113.** i. 2, ii. 5; **1145.** 3.
Τρωγοδύτης **1102.** 25.

(*b*) Villages, ἐποίκια, τόποι.

(1) *Oxyrhynchite.*

Ἀμούλης (?) **1165.** 5.
Θαήσιος **1147.** 19.
Θέωνος κῶμαι **1145.** 4.
Θῶσβις **1112.** 23.
Ἰσιείου Τρύφωνος **1124.** 10; **1145.** introd.
Μερμέρθα **1111.** i. 7, ii. 2.
Μουχινύρ (l. -νωρ ?) **1127.** 7.
Μύρμυξ (?) **1165.** 9.
Νεμέρα **1112.** 6, 21.
Νεσμῖμις **1134.** 7, 14.
Νήσου Λιμενίου ἐποίκιον **1133.** 4.
Παγγουλεείου **1147.** 16.
Πανεχμῶθις (?) **1123.** 12.
Πεεννώ **1112.** 7.
Πετενούριος ἐποίκιον **1123.** 5, 11.
Σαραπίωνος Χαιρήμονος κώμη **1137.** 1.
Σενεμελεύ **1112.** 10.
Σενοικοθ( ) **1112.** 13.
Σενοκῶμις **1130.** 4, 32, 33.
Σεντώ **1112.** 11; **1113.** i. 1, 15.
Σερῦφις **1112.** 8; **1141.** 3.
Σεφώ **1128.** 13; **1147.** 8.
Σπανία **1147.** 7.
Τακόνα **1147.** 4–6.
Ταμπέτι **1147.** 9.
Τερῦθις **1165.** 10.
Τρύφωνος Ἰσιείου **1124.** 10; **1145.** introd.
Ψῶβθις **1113.** ii. 5.
Ὦφις **1146.** 5.

(2) *Heracleopolite.*

Κήτις **1126**. 8.
Κόβα **1145**. 1.
Σῶβθις **1145**. 19.
Τάλη **1126**. 7.
Φιλονίκου **1156**. 4.

(*c*) *ἄμφοδα.*

Ἄνω Παρεμβολῆς **1109**. 13.
β′ γράμμα (Antinoöpolis) **1110**. 3, 9.
Δρόμου Γυμνασίου **1116**. 6.
Μικρᾶς Τευμενούθεως **1129**. 10.
Νότου Δρόμου **1105**. 7.
πλινθίον [.] βόρειον (Antinoöpolis) **1110**. 10.
Τεμγενούθεως **1109**. 7.

(*d*) TRIBES AND DEMES.

(1) *Alexandrian.*

Εἰλείθυιος **1145**. 22.

(2) *Antinoïte.*

Ἀδριάνειος ὁ καὶ Ὀλ[ύμπιος (?) **1110**. 4.
Ἑρμαιεύς **1110**. 1, 2.
Παρράσειος **1110**. 1.
Σαβείνιος ὁ καὶ Ἀρμονιεύς **1110**. 9.
Σεβάστειος ὁ καὶ Διοσκούρειος **1119**. 3, 6.

(*e*) κλῆροι, &c.

Γαϊανοῦ χωρίον **1141**. 6.
Κλεάνδρου **1113**. i. 16.
κλῆρος καλούμενος Τσαβατώου **1126**. 5.
Φιλωνίκου **1113**. ii. 5.

(*f*) MISCELLANEOUS.

βαλανεῖον δημόσιον **1104**. 16.
Πατερμ . [**1119**. 27.

VII. RELIGION.

(*a*) PAGAN.

(1) *Gods.*

Ἀθηνᾶ ἡ καὶ Θοῆρις θεὰ μεγίστη **1117**. 1.
Ζεὺς Ἥλιος μέγας Σαρᾶπις **1149**. 1.
Ἥλιος, Σαρᾶπις Ἡ. **1148**. 1. Ζεὺς Ἥλιος μέγας Σαρᾶπις **1149**. 1.
θεός **1144**. 4. Cf. Index II. θεά **1117**. 1.
Θοῆρις **1117**. 5; **1144**. 10. Ἀθηνᾶ ἡ καὶ Θ. **1117**. 1.
Σαρᾶπις Ἥλιος **1148**. 1. Ζεὺς Ἥλιος μέγας Σαρᾶπις **1149**. 1.

(2) *Temples*, &c.

'Αδριανεῖον **1113**. i. 6.
Αὐγούστου ἱερόν **1116**. 10.
ἱερὰ κλίνη **1144**. 6.
ἱερόν **1143**. 2, 5. ἱ. Αὐγούστου **1116**. 10.
'Ισιεῖον **1124**. 11; **1155**. 18.
Σαραπεῖον **1105**. 7; **1132**. 1 (?), 9.

(3) *Priests*, &c.

ἀρχιερατεύσας **1113**. i. 4; **1132**. 10.
ἀρχιερεύς **1114**. 32; **1146**. 6.
ἱερεύς **1144**. 10. ἱερεὺς καὶ ὑπομνηματογράφος **1102**. 4.
παστοφόρος **1143**. 2; **1144**. 3, 7, 9, 13; **1155**. 19.
στολιστής **1144**. 1.

(*b*) Christian.

ἅγιοι **1151**. 51.
ἀμήν **1151**. 56; **1152**. 5; qθ **1162**. 15.
ἀπόστολος **1151**. 44.
ἀρχάγγελος **1151**. 42.
Βίκτωρ, ὁ ἅγιος Β. **1151**. 49.
διάκονος **1130**. 29; **1162**. 3.
ἐκκλησία **1138**. 2. ἁγία ἐκ. **1147**. 11.
'Εμμανουήλ **1162**. 14.
εὐαγγελιστής **1151**. 45.
θεός **1150**. 1; **1151**. 5, 7, 24; **1164**. 11; **1165**. 8, 14. κύριος θεός **1151**. 52; **1162**. 3, 14.
θεοτόκος, δέσποινα ἡμῶν ἡ θ. **1151**. 40.
'Ιησοῦς Χριστός **1152**. 3.
'Ιοῦστος, ὁ ἅγιος 'Ι. **1151**. 50.
'Ιωάννης, ὁ ἅγιος καὶ ἔνδοξος ἀπόστολος καὶ εὐαγγελιστὴς καὶ θεολόγος 'Ι. **1151**. 43.
κύριος **1162**. 12. κύριος θεός **1151**. 52; **1162**. 4, 14.
Μιχαήλ **1152**. 3.
πνεῦμα ἅγιον **1151**. 6.
πρεσβύτερος **1138**. 3; **1162**. 1, 2.
Σερῆνος, ὁ ἅγιος Σ. **1151**. 47.
σωτήρ **1161**. 2.
υἱὸς τοῦ θεοῦ **1151**. 5. υἱὸς καὶ λόγος τοῦ θεοῦ **1151**. 23. υἱὸς ὁ ἠγαπημένος **1161**. 3.
Χριστός **1151**. 3. Χ. υἱὸς καὶ λόγος τοῦ θεοῦ **1151**. 23. 'Ιησοῦς Χ. **1152**. 3.
Φιλόξενος, ὁ ἅγιος Φ. **1150**. 2; **1151**. 48.
χμγ **1130**. 1.

(*c*) Magic.

ἀδωναί **1152**. 2.
ἐλωί **1152**. 1.
'Ιαὼ σαβαώθ **1152**. 2.
φωρ **1152**. 1.
ωρωρ **1152**. 1.

VIII. OFFICIAL AND MILITARY TITLES.

ἀβάκτης **1108**. 11.
ἀγορανόμος **1105**. 2.
ἀμφοδογραμματεύς **1119**. 4, 6, 8, 10, 19, 20, 23.
ἀναπομπὸς ἄρτου **1115**. 2.
ἀννώνης, ἐπὶ διαδόσεως ἀν. **1115**. 9.
ἀπαιτητής **1135**. 1.
ἀπογραφή, αἱρεθέντες πρὸς τῇ κατ' οἰκίαν ἀπ. **1110**. 3.
ἀποκρ( ) **1108**. 12.
ἀργυροπράτης **1108**. 7 (?).

ἀρχίατρος 1108. 6.
ἀρχιαρατεύσας 1113. i. 4; 1132. 10.
ἀρχιερεύς 1114. 32.
ἄρχοντες 1117. 3, 57; 1119. 14, 22. ἄρχ. τῆς ἐπαρχίας 1101. 14.

βενεφικιάριος ἐπάρχου Αἰγύπτου 1121. 2.
βοηθός 1107. 6; 1136. 2; 1137. 1; 1147. 4, 6, 7, 12.
βουλευτής 1101. 25; 1103. 2; 1104. 4; 1114. 21, 22, 26, 32, 33; 1122. 4.
βουλή 1103. 2; 1119. 12, 14, 22. κρατίστη βουλή 1119. 4, 8, 26.

γραμματεύς 1137. 5; 1138. 11.
γραμματηφόρος 1164. 1, 6.
γυμνασιάρχης 1143. 3. γυμνασίαρχος 1117. 10. gymnasiarchus 1114. 7, 12.
γυμνασιαρχήσας 1103. 2; 1104. 4; 1113. ii. 1, 18; 1114. 21, 26, 33; 1146. 2. factus gymnasiarchus 1114. 7, 12.
γυμνασιαρχία 1102. 9.

decurio 1114. 7, 12.
διαδεχόμενος κωμογραμματείαν 1112. 20.
διάδοσις, ἐπὶ διαδόσεως ἀννώνης 1115. 9.
δικαιοδοσίαν διοικῶν 1146. introd.
δικαιοδότης, Νεοκύδης γενόμενος δ. 1102. 16.
διοίκησις 1134. 16; 1147. 3.
διοικητής, Αὐρήλιος Ἀριστέας ὁ διασημότατος δ. (A. D. 284) 1115. 5; ὁ κράτιστος δ. 1115. 11.
διοικῶν τὰ πράγματα τῆς θειοτάτης οἰκίας 1134. 3. διοικῶν τὴν δικαιοδοσίαν 1146. introd.
δούξ, Φλαούιος Ἀρτέμιος ὁ λαμπρότατος δ. (A. D. 360) 1103. 3.

ἑκατοντάρχης 1146. 4, 8.
ἔκδικος 1108. 13.
ἐξηγητεύσας 1112. 2.
ἐξηγητής 1146. 4, 8.
ἐξκέπτωρ 1108. 13; 1139. 2.
ἐπαρχία 1101. 14.
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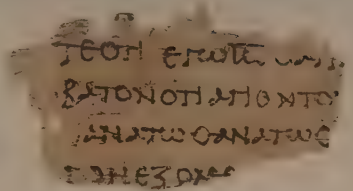

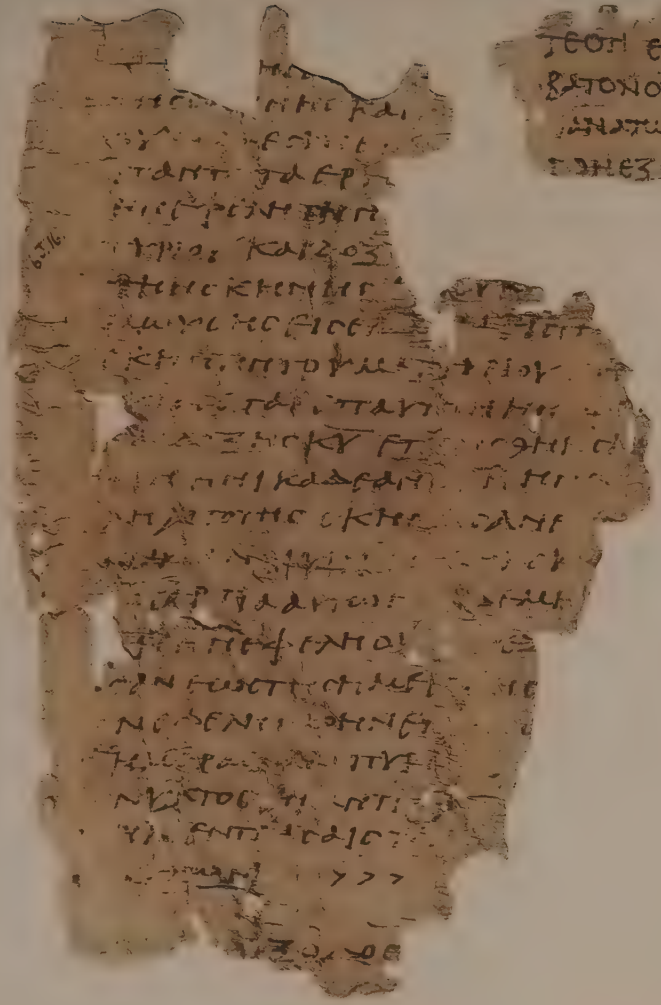

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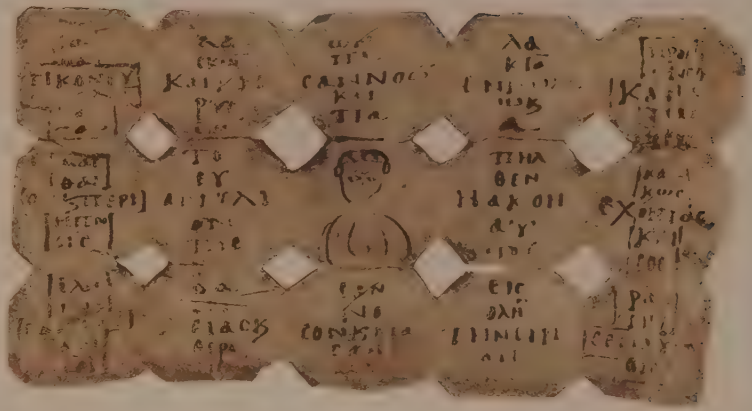

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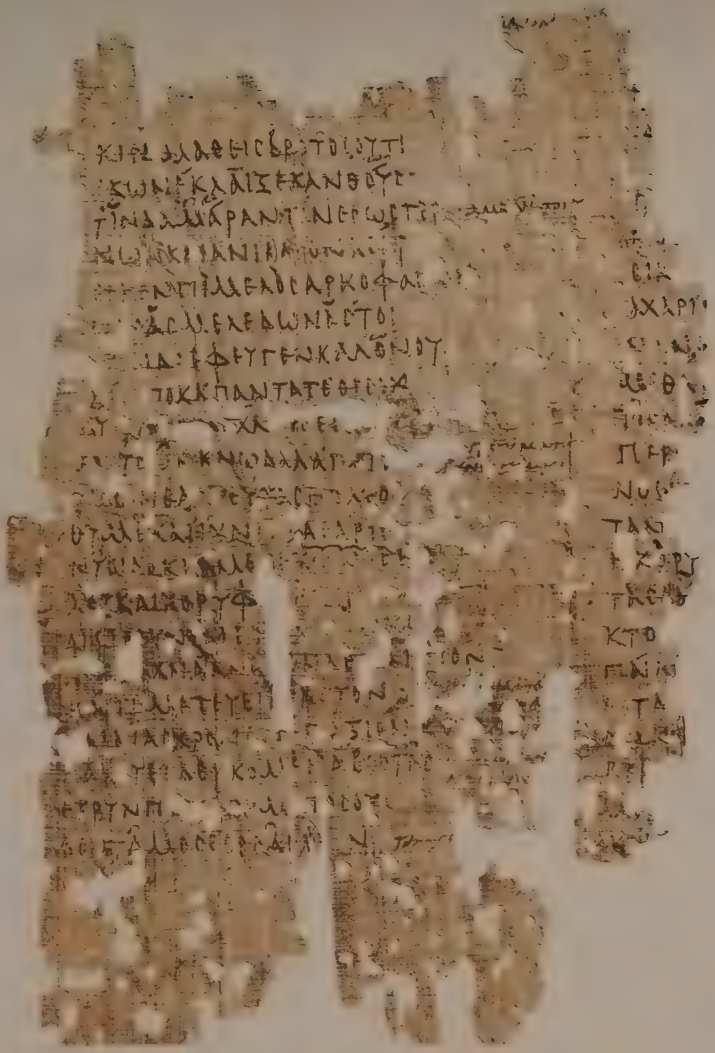

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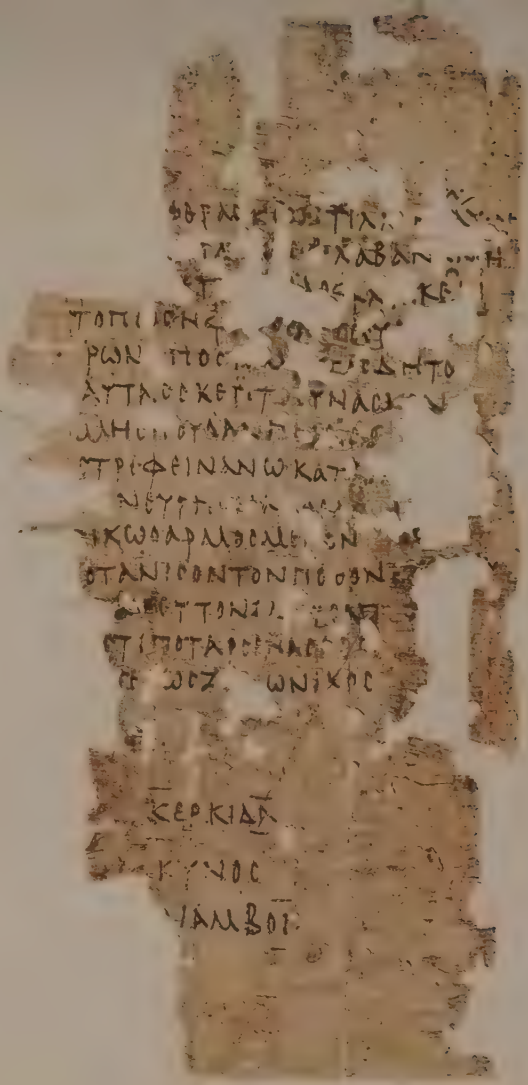

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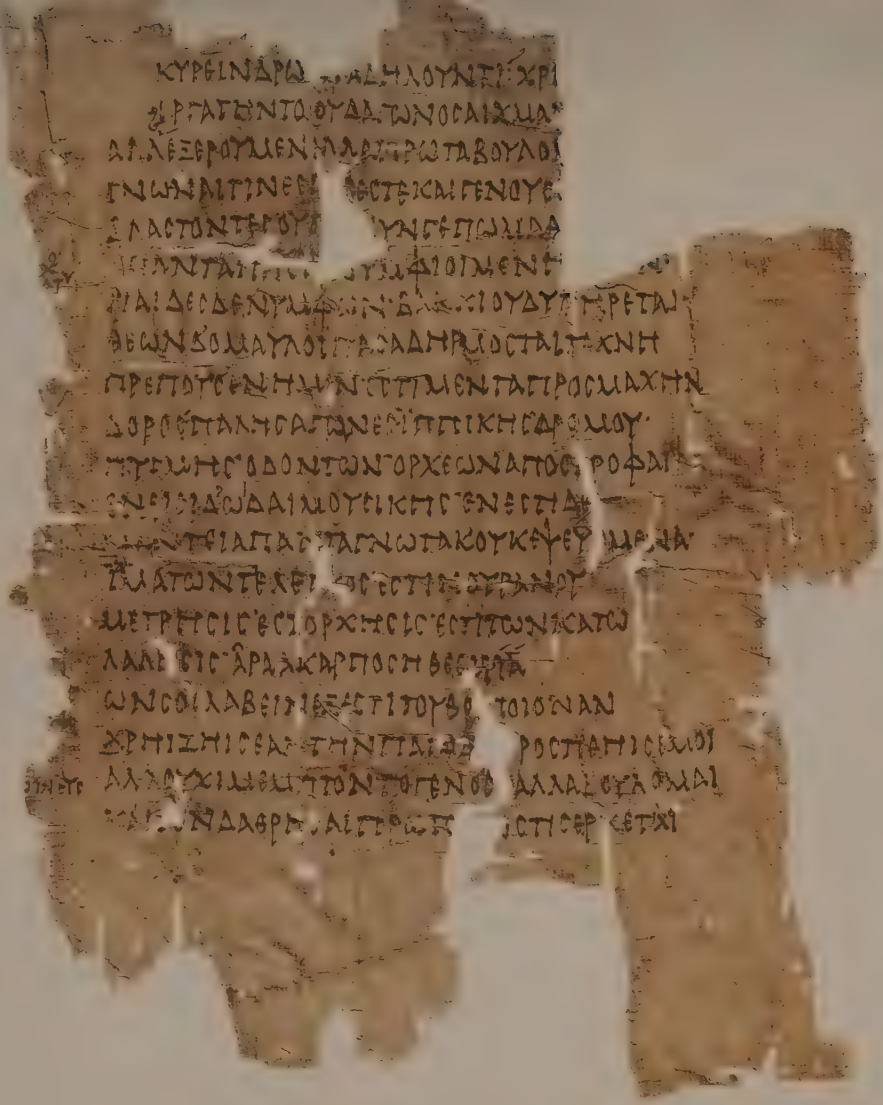

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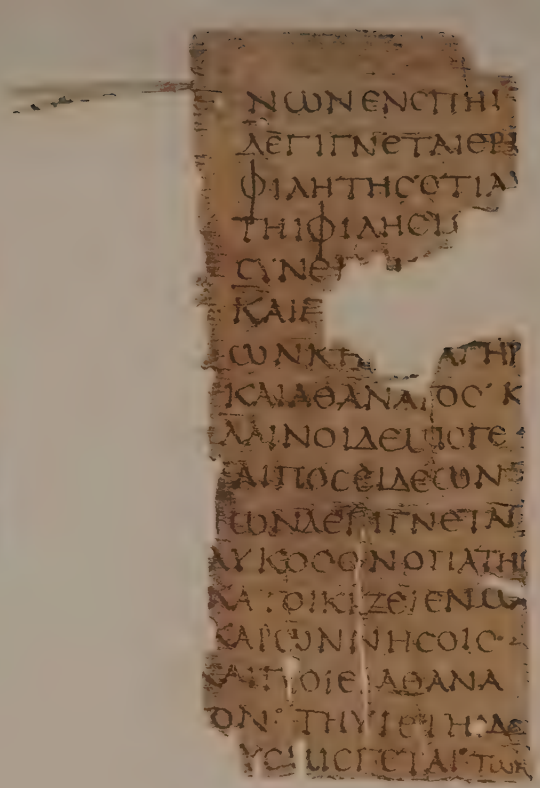

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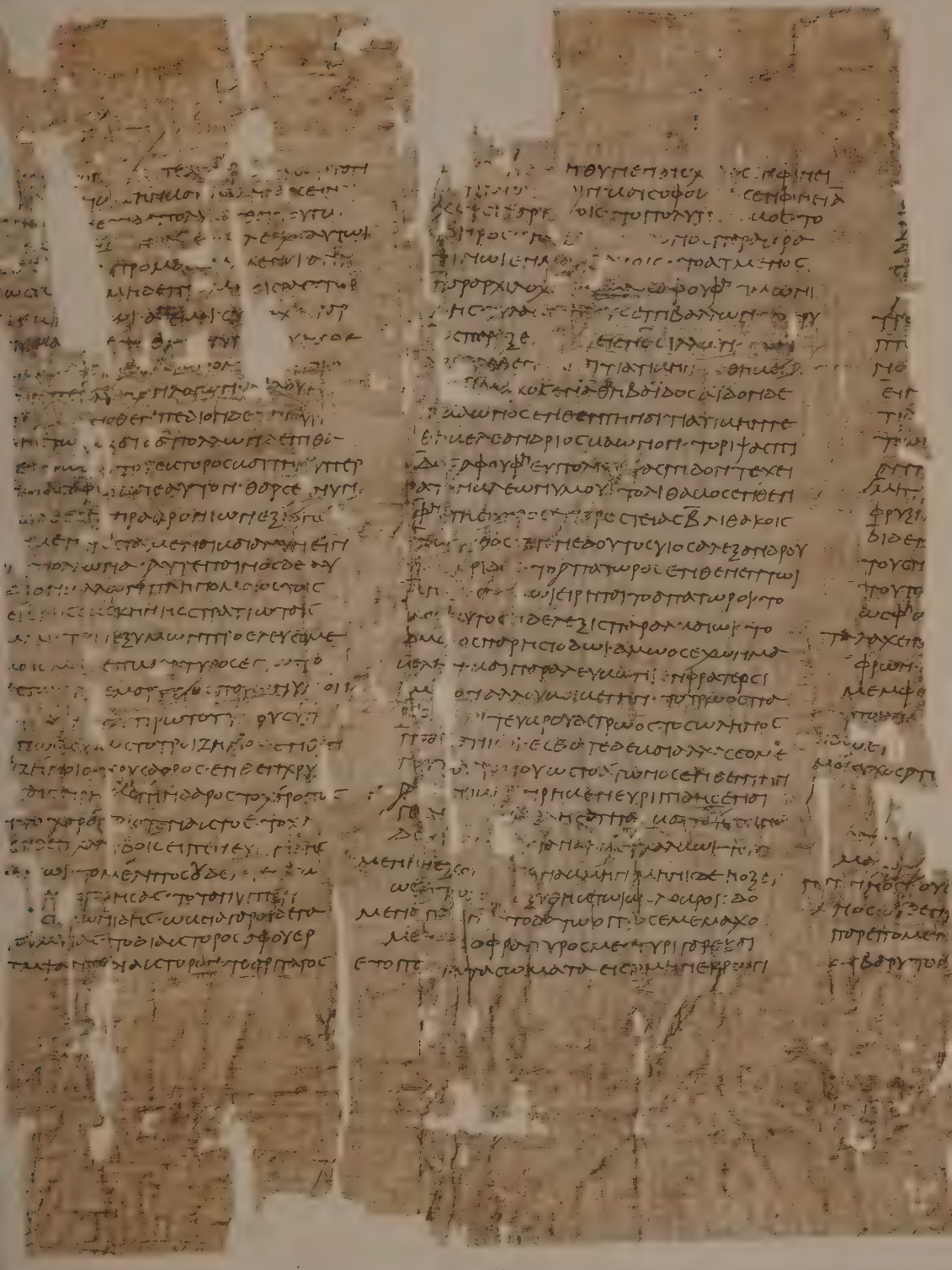

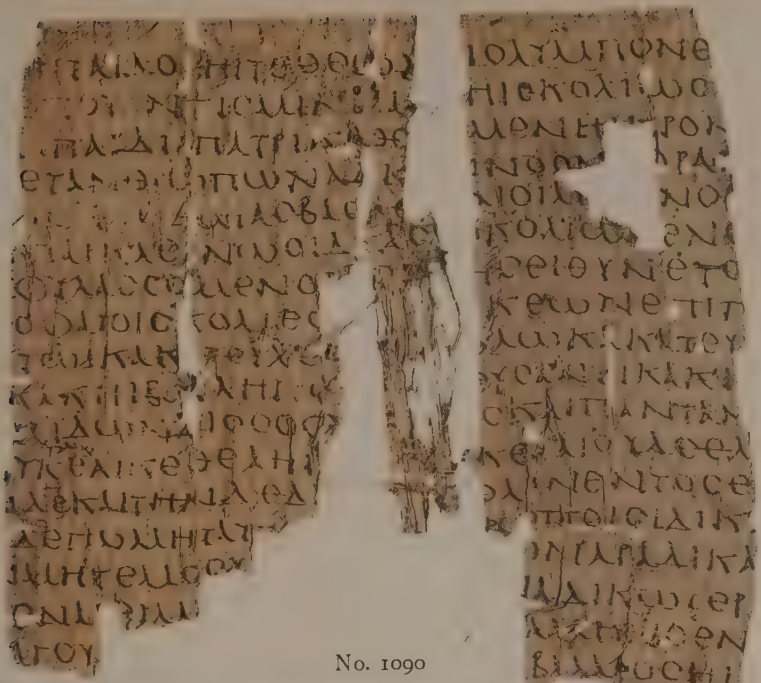

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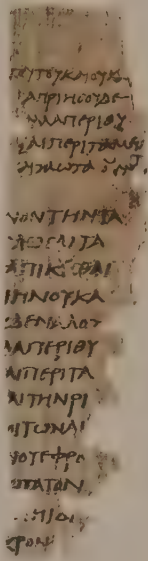

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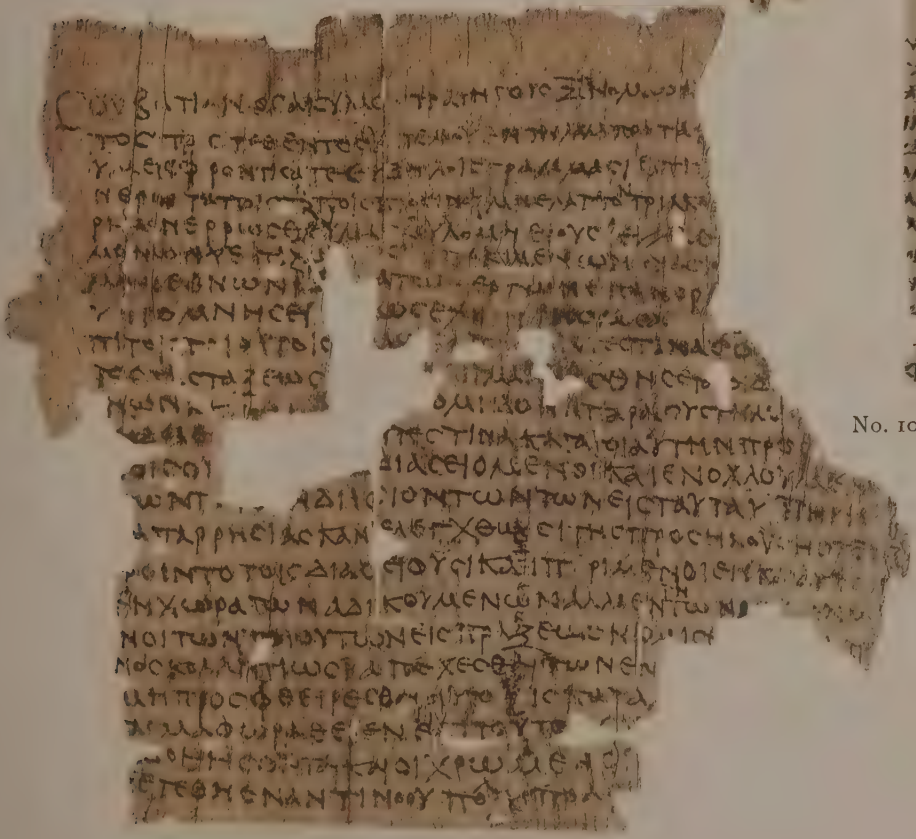

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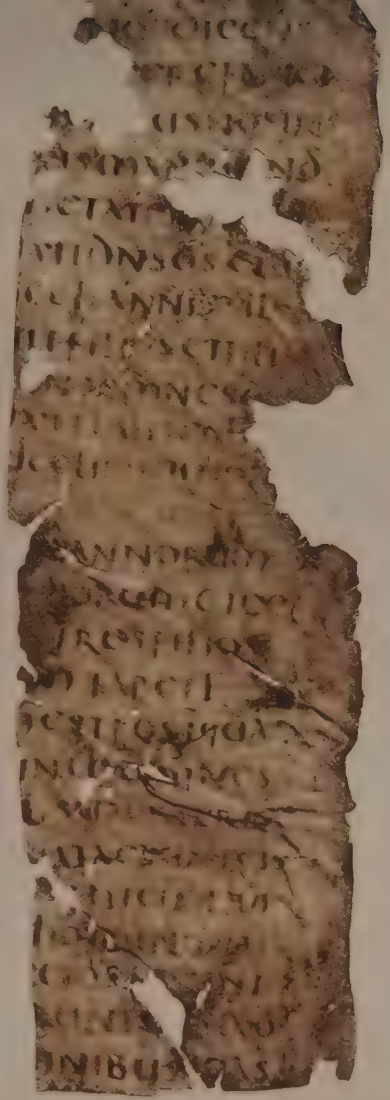

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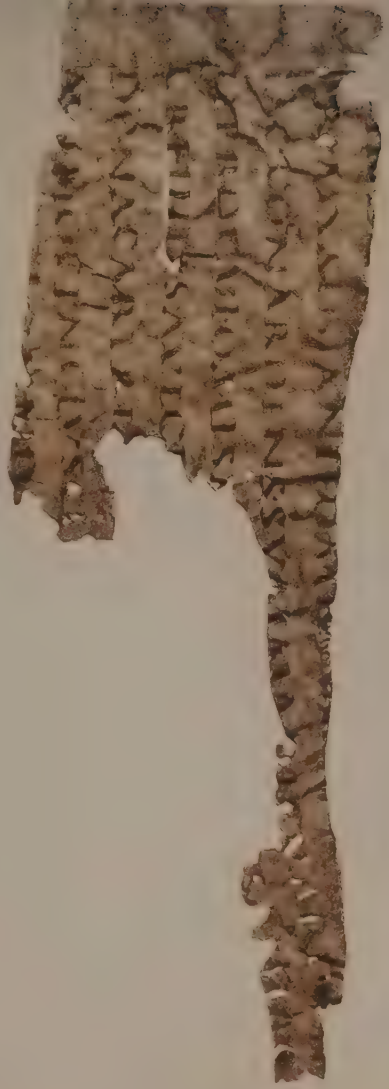

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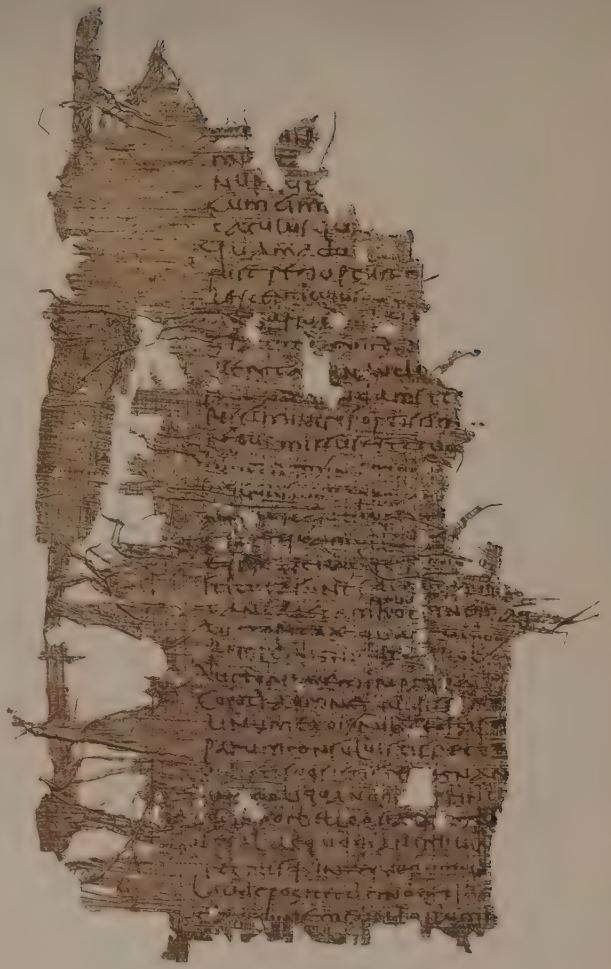

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